

CHAPTER

2

PANCHADAS I



Panchabuta Viveka Prakaranam

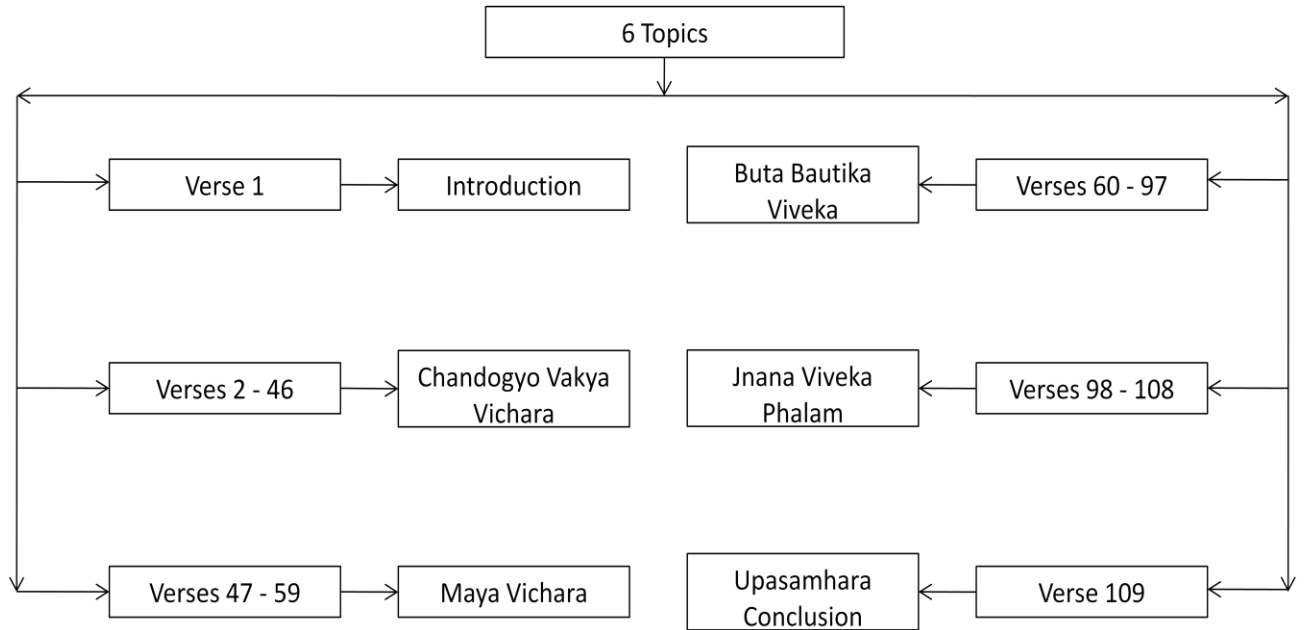
(The Differentiation of the Five Elements)

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SUMMARY – CHAPTER 2
PANCHABUTA VIVEKA PRAKARANAM
109 VERSES

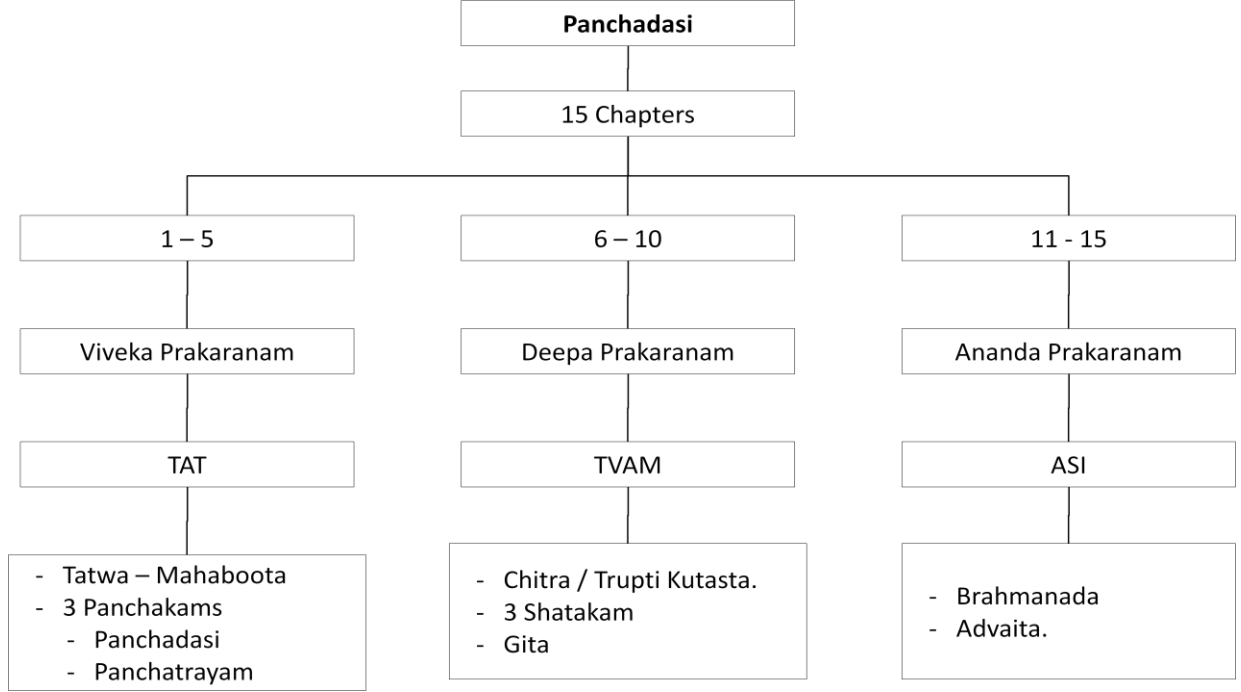


Chandogo Upanishad - Chapter 6 – 2 – 1 :

“Sad eva soumya idam Agre Asit Ekameva Advitiyam Brahman”.

Lecture 21

LECTURE - 21



Chapter - 2 :

Verse 1 :

सद्वैतं श्रुतं यत्तत्पञ्चभूतविवेकतः ।

बोद्धुं शक्यं ततो भूतपञ्चकं प्रविविच्यते ॥१॥

Brahman, who is, according to sruti, the non-dual reality, can be known by the process of differentiation from the five elements. So this process is now being discussed in detail. [Chapter 2 – Verse 1]

- Analysis of 5 Elements – 109 verses .
- Arrive at ‘ Sat ’ – Non dual – Existence, and know / realise Infinite.
- Prakarana Granthas – Works of Acharyas.
- Advaitam Sat – Mentioned in Chandogya upanishad.
- Sama Veda 8th Chapter.
- 1 - 5 Chapters –Upasana – Preparation of ‘Mind’.
- 3 Chapters – Brahman Vidya in Chandogya Upanishad.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्वैक आहुसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत १

"In the beginning, my dear, this universe was Being (Sat) alone, one only without a second. Some say that in the beginning this was non-being (asat) alone, one only without a second; and from that non-being, being was born." [6 – 2 – 1]

- Sad Eva Soumya Idam Agre Asit, Eka meva Advitiyam.
- Brahman = Pure Non dual Existence, know through Pancha Buta Viveka.
- **Chapter 7** : Buma Vidya = Brahman.
- **Chapter 6** : Tat Tvam Asi – 9 times.

Verse 2 :

शब्दस्पर्शौ रूपरसौ गन्धो भूतगुणा इमे ।
एकद्वित्रिचतुःपञ्चगुणा व्योमादिषु क्रमात् ॥२॥

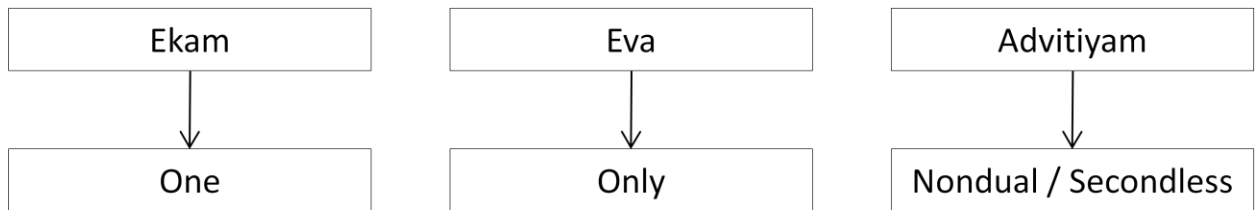
The properties of the five elements are sound, touch, colour, taste and smell. In akasa (ether), air, fire, water and earth, the number properties successively are one, two, three, four and five. [Chapter 2 – Verse 2]

Analysis :

- Idam = This Universe of 5 Elements.
- Agre = Before its origination.
- **Pure Existence** : Without Nama Rupa based Division.
- Now it is divided Existence.
- Rama is / Lakshmana is / Bharata is / Shatrugna is Divided.
- “ IS” Existence common - “ One “ , Divided because of Nama + Rupa .
- If its Dissolved, it goes back to “ Pure Existence Simple Conciousness.”.

EVA :

- Only – Means Nothing else came.
- What is nature of Sat Brahman ?



- Soumya : Pleasant boy..
- Vidyananya – in 7th Chapter – for 1 verse of Brihardanyaka upanishad (4 – 4 – 12) analyses in 298 verses

Brihardanyaka Upanishad :

आत्मानं चेद्विजानीयाद्यमस्मीति पूरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

If a man knows the Self as "I am this," then desiring what and for whose sake will he suffer in the wake of the body?
[4 – 4 – 12]

- This Universe = Objects of Universe.

Verse 2 – 18 :

- Commentary on Idam – 5 elements – Gross + Subtle.
- Travel from Space to Earth = Subtlest ... to Gross.

		Recognised by
Akasha	Shabda	Ear
Earth	Shabda, Sparsha, Rupa, Rasa, Gandha	All 5 Indriyas

- Roop = Color in Shastra. Not form – “Form = Akara.

Verse 3 :

प्रतिध्वनिर्वियच्छब्दो वायौ बीसीति शब्दनम् ।
अनुष्णाशीतसंस्पर्शो वह्नौ भुगुभुगुध्वनिः ॥३॥

Echoes arise in the akasa (ether), and hence we infer that the property of akasa is sound. Air makes a rustling sound when it moves, and it feels neither hot nor cold to the touch. A fire in flame makes a characteristic crackling sound. [Chapter 2 – Verse 3]

Experiential Support :

- In conditional Space – Echo – Sound – Ohmkara / Anahat Shabda.
- Sound is Experienced.
- Echo Sound comes from enclosed. Space is property / Sound belonging to Akasha.
- Aahat Shabda = Sound generated by Clapping .
- Calpping = Union.
- Anahatam = Do not produce sound by any Method.
- Vibgyor – 7 colors – in one White Light Eyes don't see. With prism – See Colors.
- Colors Manifest in Subtle Prism Medium.

- Manifest Sound – ordinary ear hears.
- Trained ear hears Sukshma Anahata Omkara.

Vayu :

- Shabda + Sparsha (Sound – Touch).
- Anukarama Shabda = Onomatopia....
- Touch of Vayu ... touch of normal temperature.
- Not Hot / Cold Sparsha of Vayu.
- Akasha – cannot feel touch.
- **Hot air** : Heat belongs to Surya Agni.
- **Cold air** : Coolness belongs to Ice.

Agni :

- Shabda / Sparsha / Rupa.
- Gugu Gugu Sound.

Verse 4 :

उष्णः स्पर्शः प्रभारूपं जले बुलुबुलुध्वनिः ।

शीतः स्पर्शः शुक्लरूपं रसो माधुर्यमीरितम् ॥४॥

A fire feels hot, and its colour is red. Water makes a characteristic rippling sound; it is cold to the touch ; its colour is white, and it is sweet in taste. [Chapter 2–Verse 4]

Vayu :

- Hot Touch

Akasha :

- No Touch

Color of Agni :

- Prabha Rupam.
- White brilliant Rupam.
- Incandescent.

Jalam :

- Bulu bulu ...
- Touch – Sheetam – cold touch.
- Hot because of fire / Sun.
- Color – Shukla – Dull White – Different from Prabha Surya – Brilliant White.
- Has Madhurya taste – Natural Sweet – Not Sugar Sweet.
- Taste by which you can recognise water.

Tarqa :

- Sweetness – originally belongs to water. We do not Agree.
- Vibgyor - One light.
- Sound from Akasha.
- Madhuryam of Water Unmanifest - Require Material to manifest it.
- **Sugar** : Manifest sweetness of water.
- **Nellikai** : Bite + feel sweetness of Water.

Verse 5 :

भूमौ कडकडाशब्दः काठिन्यं स्पर्श इष्यते ।
नीलादिकं चित्ररूपं मधुराम्लादिको रसः ॥५॥

The earth makes a characteristic rattling sound; it is hard to the touch; its variegated colours are blue, red and so forth; it is sweet, sour and so forth in taste. [Chapter 2 – Verse 5]

Bumi :

- Shabda → Kada Kada – When 2 solids meet / things fall.
- Touch → Hard / Solid (Akasha / Vayu / Jalam / Agni Not Hard)
- Color → Varieties

Neelam / Agni – One color

Jalam – One color.

- Taste → Madhuryam / Survives / Selfish 6 Rasas – Salt – Bitter / Pungent / Chilli Karam.

Astringent – Kadhum – Tovarpu – Mathala pashaks Skin / Dries Skin.

Shad Rasas belong to Earth.

Water Tastes because of Dirt / Additives.

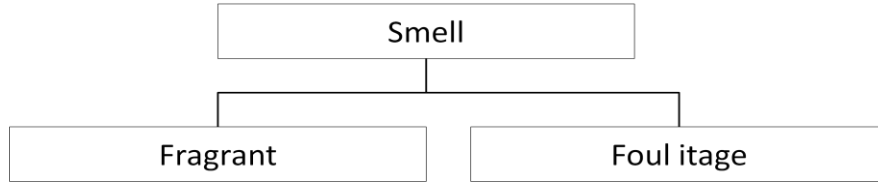
Verse 6 :

सुरभीतरगन्धौ द्वौ गुणाः सम्यग्विवेचिताः ।

श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणं चेन्द्रियपञ्चकम् ॥६॥

The earth emits smells, both pleasant and unpleasant. Thus the characteristic properties of the five elements are well classified. The five senses (which perceive them) are hearing, touch, sight, taste and smell. [Chapter 2 – Verse 6]

- Idam = 5 Elements – Pancha Butani.
- Prithvi – Unique Property – Smell
- 2 Gandha gunas



S. No	Elements	Vishesha gunas	Samanya Guna
1.	Akasha	Shabda – Sound	-
2.	Vayu	Sparsha – Touch	Shabda
3.	Agni	Rupam – Color	Sparsha + Shabda
4.	Jalam	Rasa – Taste	Rupa + Sparsha + Shabda
5.	Prithvi	Gandha – Foul / Fragrant / Smell	Rasa + Sparsha + Rupam + Shabda

- Every Element has only one Vishesha Guna even though Samanya Gunas Many because of Borrowed Properties.
- 5 Properties – Sensed by 5 Sense organs.
- Sensing Instrument = Sense Organs (Indriyam)
- 5 Guna – 5 Indrani – 5 fold Pancha – Prapancha.

Indriyams / Invisible	Golakam / Physican – Visible
Srotram	Ear
Tvak	Skin
Chakshu	Eyes
Jivhwa	Tongue
Granam	Nose

- Same organs belong to subtle body / invisible. Therefore Sense organs invisible.
- Location : Physical / Golakams = Visible.

Verse 7 :

कर्णादिगोलकस्थं तच्छब्दादिग्राहकं क्रमात् ।

सौक्ष्म्यात्कार्यानुमेयं तत्प्रायो धावेद्बहिर्मुखम् ॥७॥

The five senses successively function through the external apparatus, the gross organs, the ears, the skin, the eyes, the tongue and the nose. The senses are subtle; their presence is to be inferred from their functions. They often move outwards. [Chapter 2 – Verse 7]

- Indriyam are in Golakams.
- Taste only in tongue not in legs.
- Touch / tvak – indriyam – all over the body.
- Shariram – Golkam in body.
- No Tvak touch indriyam in Hair.
- Indriyam grasps – objects.

Lecture 22

LECTURE 22

- Brahman is very existence – chapter 2
- Brahman is concious principle – chapter 1 – Pure / independent.

Advantage of Brahman as Sat	Disadvantage of Brahman as Conciousness / Chit
- Existence experienced in living + non living all pervading	- Manifests only in living.

- Conciousness is existence & Conciousness is there in chair because chair is.
- Existence = Conciousness.
- Therefore Conciousness is in chair.
- Brahman – Sat – apply 5 laws of Conciousness to existence.
- **Existence :**
 - Not part / property of chair.
 - Lends Existence to chair.
 - Not bound by chair.
 - Survives if chair broken... peices exist.
- Pure Existence can't be objectified.
- No sense organ perceives substance.
- Substance – Human can never know.
- Can't say – I will infer substance inference based on perception.
- We never know substance Existence / Conciousness behind property... Apakresheya vishaya.
- Substance = Brahma Arpanam – Brahma havi.. Atma.
- Subject only substance of the Jagat.
- Sense organ perceives only properties of sense objects.

- Objects of nose not coffee – But smell of coffee
 - Object of eye not coffee – Color of coffee
 - Objects of tongue not coffee – Taste of coffee
- } Meditate
- How do we know we have sense organ?
 - Seeing your eye.. Not seeing indriyam – Golakam.
 - Proof of existence behind golakam – not available for sensory perception.
 - I can't see my Golakam / Indriyam...
 - You can't see my Indriyam.
 - Sense organs – Pratyaksha Pramana Agocharam.
 - Sense indirectly known thru inference / Presumption.

Anumana / Artha Patti.

- Karyam Anumeyam = sensory experience / product infer sensory organ.
- Sensory organ generally turned extrovert function outside our body.
- External touch / form / smell / taste / sound.
- Go out to travel – Dhavet.
- Sense organs perceive properties within the body.
- Shabda / Sparsha / Rasa / rupa / Gandha – within body. Hear sound inside when hungry...

Verse 8 :

कदाचित्पिहिते कर्णे श्रूयते शब्द आन्तरः ।

प्राणवायौ जाठराग्नौ जलपानेऽन्नभक्षणे ॥८॥

But sometimes we hear the sounds made by our in-going and out-going breaths, and we hear buzzing sound when our ears are stopped. We feel an internal sensation of hot and cold when food and water are swallowed. [Chapter 2 – Verse 8]

- Kadachit – Rarely, when earlobes are closed, hear movement of Prana Vayu.
- Dab / Dab – Blood circulation.
- Jatar agni – Samana Prana – produces sound when hungry.

Verse 9 :

व्यज्यन्ते ह्यान्तराः स्पर्शा मीलने चान्तरं तमः ।
उद्गारे रसगन्धौ चेत्यक्षाणामान्तरग्रहः ॥९॥

When our eyes are closed, we see inside the absence of light, and in belching we experience taste and odour. Thus the sense organs give rise to experience of things within the physical body. [Chapter 2 – Verse 9]

- During eating food / dining – internal touch felt.
- Fridge water – feel coolness within.
- Hot coffee – Feel internal heat.
- If food solid, hard touch / soft touch.
- Cold / Hot / Hard / Soft / touch – felt.
- Vyajyate – Root

– Known

Vyaktam	Avyaktam
Known	Unknown

Internal Color :

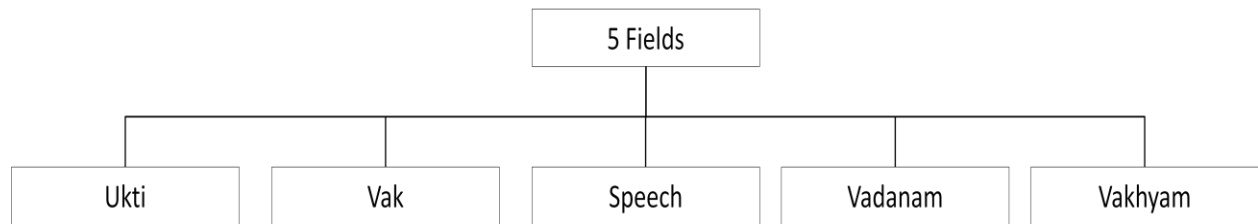
- When eyes closed, total darkness – experienced = Interior darkness experienced.
- Aantar tamaha comes.
- Taste + smell – After over eating, belching from within we get Rasa + Gandha coming from within.
- Internal properties perceived by sense organs.
- Akshi = Eye.
- Akshanam = 5 sense organs.
- Aantara Grahaha.

Verse 10 :

पञ्चोक्त्याऽऽदानगमनविसर्गानन्दकाः क्रियाः ।
कृषिवाणिज्यसेवाद्याः पञ्चस्वन्तर्भवन्ति हि ॥१०॥

The various actions of man can be classified into five groups; speech, grasping, movement, excretion and enjoyment of sexual intercourse. Actions performed in agriculture, commerce, service and so forth may be included into one or other of the groups. [Chapter 2-Verse 10]

Infield of Karma :



Aadana	Grasping – Pani - hands
Gamanam	Pada – Legs - Movement
Visarga	Evacuation / Removal of wastage
Ananda	Upastiti

- Pleasure born out of procreation / propagation of specie = Putra Ananda – Brihardanyaka Upanishad.
- Prati Rupaha – like me. Therefore interested.
- God created man in his image.

Method of Reasoning :

- We have 5 different sensory experiences.
- Shabda / Sparsha / Rupa / Rasa / Gandha Anubavas.
- If experiences are there, there must be relevant instruments.

Without Karanam / Sense organs	No karyam
<ul style="list-style-type: none">- Instrument- Generates experience / Anubava	<ul style="list-style-type: none">- Sensory experience.

- Chakshu indriyam generates Rupa Anubava.
- From Anubava infer sense organ
- From seed infer plant.
- From parent infer putra.
- From Anubava's infer sense organ.(Invisible Indriyam)
- Why 5 sense organs – not 6?

- Because 5 sense experiences.
- Why not one sense organ produces 5 sensory experiences?
- **Problem :**
Blind can't see but feel – Sparsha / rupa / Rasa / Gandha.
- One sense organ produces one distinct sense experience.
- What is Pramana for existence of sense organ.
- Anumanam – Pratyaksha Avigneyatvat / Indriya Agocharatvat.
- World perceptible to sense organs.
- Sense organ not perceptible to world themselves.
- Therefore Anumeyam – only known thru inference.
- Without clue no inference but speculation / fancy.
- Infer fire thru valid clue – smoke not cow grazing.
- With son, we get image of immortality.
- Upasthe indriyam = Putra + Amruttatva Ananda.
- 5 fields of Karma = main.
- Ukti / Aadana / Gamana / Visarga / Anada.
- Subdivisions – many.

Verse 11 :

वाक्पाणिपादपायूपस्थैरक्षैस्तत्क्रियाजनिः ।
मुखादिगोलकेष्वास्ते तत्कर्मेन्द्रियपञ्चकम् ॥११॥

The five groups of actions are performed through the five organs of action – the mouth, the hands, the feet, the anus and the genitals. [Chapter 2 – Verse 11]

- Visible – Golakam
- Indriyam – Invisible sense organ
- Karmeindriya – Infered.
- Clue for 5 indriyas.. 5 fold activities.
- Infer producer of activities...
- Production of 5 fold kriya from invisible source.

Vak	Pani	Pada	Upastha	Payu
Speech	Hands	Legs	Reproduction	Excretion

- Akshaii = Indriyam.

Jnaneindriya	Karmeindriya
<ul style="list-style-type: none"> - Vishaya - Golakam - Indriya 	<ul style="list-style-type: none"> - Vishaya - Golakam - Indriya

- Common name / Antahkarana = Manas / Buddhi / Chitta / Ahamkara.
- 4 functional names of one organ.

Mouth :

- Golakam for taste – Rasa indriyam (Jnaneindriya) (Taste)
– Speech- Vak indriyam (Karmeindriyam).
- Proof of mind = Product of mind = emotions.
- Human : Speech dominant animal – taste dominant.
- For inferring sense organs what is clue?
- Generator of worry required.
- Have 5 organs open... eyes / Nose / Skin.. Deliberately only one perception takes place at a time.
- Others seem to be closed.
- Technically open – not registering.
- Some lever opens one sense organ + closes another sense organ – to know it is sound coming, blank look given.
- Mind – shuts eyes + opens ears otherwise traffic Jam in mind & madness.
- Traffic constable = Mind.

Lecture 23

LECTURE - 23

Chapter : 2

- Mahabuta Brahma Viveka Prakaranam
- Differentiating Brahman with 5 Elements + Products.

6th Chapter – Chandogyo Upanishad

- Sad Vidya Brahman = Pure Existence.
- Story – Section – 1 – Uddalaka – Guru / Acharya
- Svetaketu – Sishya ... After 12 years school.....
- Knowing what can learn everything
- Eka Vigyanena Sarvam Vigyanam Bavati ?
- I Doubt if Guru knew this?
- Self knowledge Given when asked.
- Wise should act as if ignorant on Vedanta .
- This Universe was not in this Universe form but in seed form called Brahman.

Dakshinamurthi Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[1]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-1]cchayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Daksinnaamuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

- Idam used instead of Universe – Universe is what is in front of me available for objectification.
- Sarva Buta Pramana Butam idam Jagat.
- Any object presented to you, through instrument of Knowledge ... is objectifiable.

- Universe – Idam.

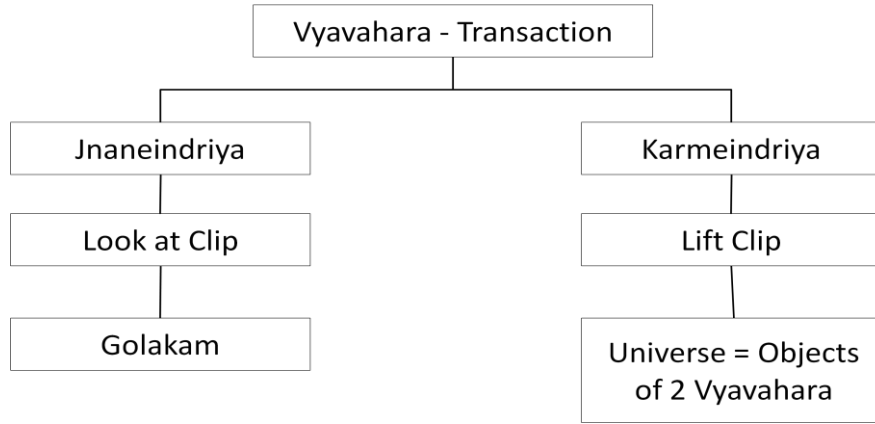
Verse 2 -19 :

Verse 12 :

शब्दस्पर्शौ रूपरसौ गन्धो भूतगुणा इमे ।
एकद्वित्रिचतुःपञ्चगुणा व्योमादिषु क्रमात् ॥२॥

The properties of the five elements are sound, touch, colour, taste and smell. In akasa (ether), air, fire, water and earth, the number of properties successively are one, two, three, four and five. [Chapter 2 – Verse 12]

- Universe = 5 elements – Akasha / Vayu / Agni / Aapah / Prithvi, 5 fold Universe objectifiable by 5 fold sense organs.
- 5 Buta / 5 Jnaneindriyam / 5 Golakam – Physical – Golakas
- 5 Karmaindriyas / Golakas – Indriyas – Sense organs subtle.
- Indriyam located in Sense Organ.
- Golakas – Sthula Sharira.
- 5 Karmaindriyas Grasp Universe for transactional purpose.



- Brahman is 5 Elements – Which is in Akasha .
- Therefore, We say Akasha / Vayu is Sharpenes our buddhi to appreciated isness part alone in everything = Brahman.
- Drop Akasha / Vayu Nama / Rupa is Maya.
- Brahman = Isness, Maya = Nama Rupa.
- Brahman as pure ‘ Elements ’ , Discussed in 6th chapter – chandogyo Upanishad.

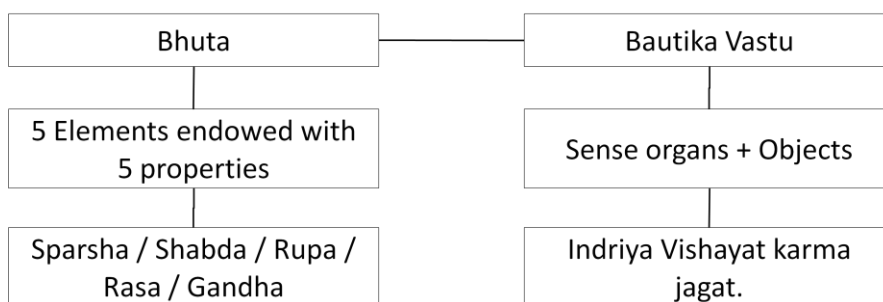
Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत १

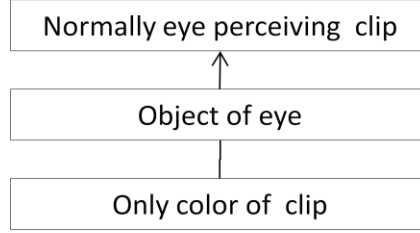
"In the beginning, my dear, this universe was Being (Sat) alone, one only without a second. Some say that in the beginning this was non-being (asat) alone, one only without a second; and from that non-being, being was born." [6 – 2 – 1]

- Sad Eva Soumya idam Agre Asit.
- Pure ' Elements ' alone was – without Nama Rupa – before creation of World + same now also With Nama / Rupa
- Nama Rupa Rahita Sat = Before.
- Nama Rupa Sahita Sat = Now.
- Turn vision from Arrival / Departure of Nama Rupa
- Focus on sat part.
- Idam = Nama Rupa Sahita Now.

What creation consists of ?



- 5 Jnaneindriyas / 5 Karmeindriyas / 1 mind – Antahkaran = Field / Gocharaha.
- Shabda etc are fields.
- Each Indriya requires Golakam, because Sense organs are Subtle require concrete cabinet.
- Pancha - Indriyam / Golakam / Vishayas.
- Therefore , “ Pra – Pancha”.
- Each Sense Organ Grasps some property / object.
- Sense object in scripture = Shabda / Sparsha / Rupa /



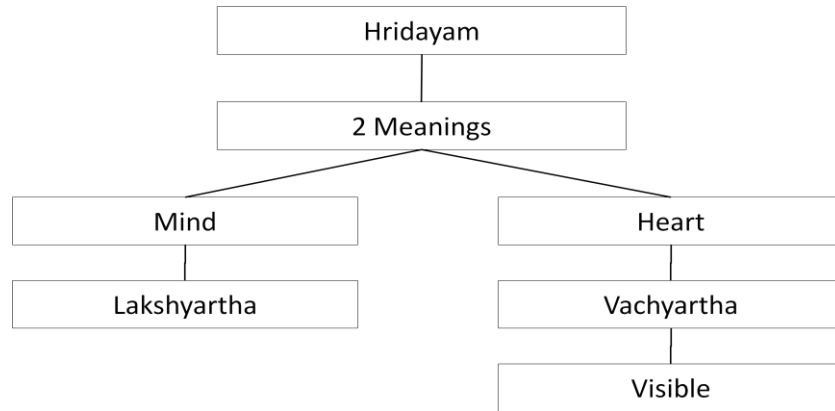
- Chair is not object of eye.
- Seeing only color of chair.

Corollary :

- Sense Organs perceiving only properties.
- Idam = Pancha Butani + Jnaneindriyas + Karmaindriyas.
- இது – This Pronoun = World.

12th Sloka :

- Mind – Traffic constable for 5 paths / fields of Jnaneindriyas.
- Flow of Traffic = 5 fold – form / Smell / Color / Sound / Touch.
- Mind = Policeman.
- Should allow particular traffic flow.
- While seeing Movie on TV Taste closed.
- Eye functions deliberately / Tongue function Mechanically / Hearing or Writing.
- Manaha – Ahyaksham – Shutter operating principle for Sense organ. Controls Jnaneindriyas + Karmaindriyas .. Governing principle.
- Mind is Indriyam – belongs to Sukshma Sharira ... not Visible .
- Therefore cannot study Mind.
- Requires Visible Golakam = Heart not Brain.
- Lotus Bud turned upside down = Heart.



- Mind = Inner Organ Antar Indriyam / Karakam.
- Sense organ – outer organ – Bahya indriyam.
- Why Mind internal ? Sense Organs – External ?
- Not Spatial internalness ...
- Mind pervades all over body .
- During transaction Mind pervades Body not only in heart but hand also.
- During Sushupti – mind in heart – Samatvam karanat
- During Jagrat – Mind pervades Body.
- Sense Organs can contact World Directly.
- But Mind Cannot contact World Directly.
- Mind contacts World only through Sense organs.
- Mediation of Sense organs is Required for Mind to contact the World.



- Close eyes Mind cannot contact forms + colors.
- Even if mind not functioning, forms enter but do not register.

Verse 12 :

Mind 1st Function :

- Traffic Regulator at Sansory level.

Mind 2nd Function :

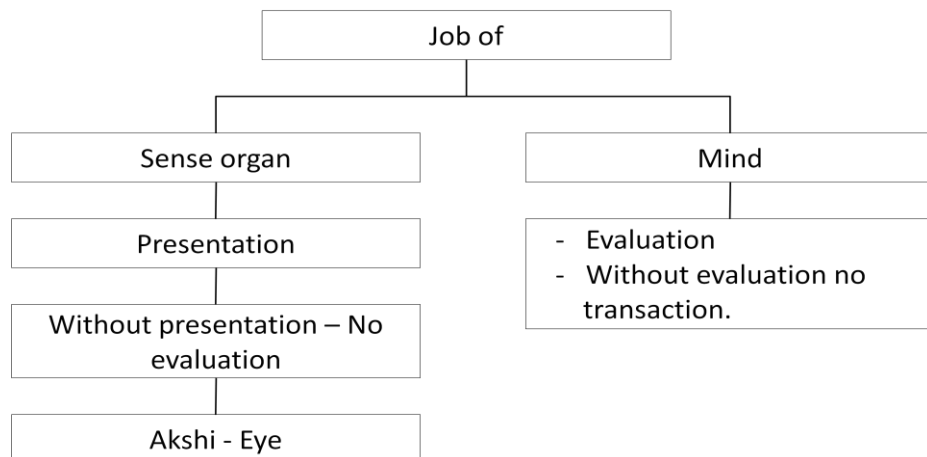
- Judging things which enter mind .

Which Sense Organ Should Enter ?

- Sense organ reporter...

Tongue reports :

- This is sweet.
- Can't make value Judgement.
- Not Good for me – diabetes!
- Mind – makes value Judgement.
- This mind is vicharakam – evaluator of guna + dosha... good + bad.
- When can mind do this?
- Only when sense organs present object in front of mind.
- Distant object – mind can't evaluate.
- Sense have to present objects to mind.



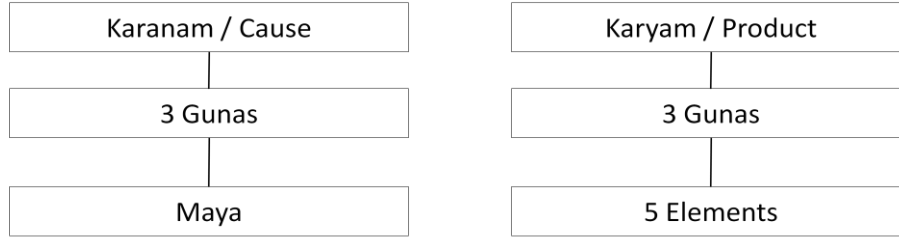
Aksham :

- All 5 sense organs – when sense organs placed on objects – Shabda / Rasa / Gandha ... mind evaluates immediately.

- Why?

Mind has 3 gunas – Sattwa / Rajas / Tamo.

Created out of Pancha Bhutas which has 3 gunas.



- Sarvam Trigunatmikam Bavati.

- **What Gunas do?**

Make mind constantly entertain thoughts / Savikaram.

Will not allow mind to remain quiet.

Verse 13 :

प्रतिध्वनिर्वियच्छब्दो वायौ बीसीति शब्दनम् ।
अनुष्णाशीतसंस्पर्शो वह्नौ भुगुभुगुध्वनिः ॥३॥

Echoes arise in the akasa (ether), and hence we infer that the property of akasa is sound. Air makes a rustling sound when it moves, and it feels neither hot nor cold to the touch. A fire in flame makes a characteristic crackling sound. [Chapter 2 – Verse 13]

Gita : 14th Chapter

- All living beings have 3 Gunas. There is difference in proportion / Predominance.
- Depending on predominance of Gunas – thoughts will have distinct characteristic.
- From Predominant thought Pattern, infer person - Sattva / Rajas / Tamas Pradhana.
- Thought pattern influences word / language / Action.
- From Guna infer personality.

14th Chapter Gita :

- Guna Brahmana - Sattva / Rajas / Tamas.
- Guna Vaishya – Rajas / Tamas / Sattva.
- Guna kshatriya – Rajas / Sattva / Tamas.
- Guna Shudra – Tamas / Rajas / Sattva.
- Vairagyam = Detachment – Santoshaha – Thought pattern.
- Shanti / Tolerance / Forbearance / Generosity.... Thought patterns.
Dominant when Satwa Pradhana.
- Sambavan = Products.
- Thoughts are product of 3 Gunas.
- Rajasic Thoughts – Desire, Satwa : Desires in Question.



- Desires Gate crash.
- Like Ekadashi Day in Temple.



- Develop constant inner pressure to perform.
- If anyone slow – Rajasic Dhyayate.
- Like oil In Seed }
- Cotton in Cloth } Should come now!
- Rajo Guna – Krodha.
- Lobha – Inordinate Greed to accomplish more + more.
- Yathna = Constant striving / Workholic / Alcoholic.
- All thought patterns created by ‘ Rajas ‘ Guna



- Everything has its own place / importance.

Verse - 15 :

भूमौ कडकडाशब्दः काठिन्यं स्पर्श इष्यते ।

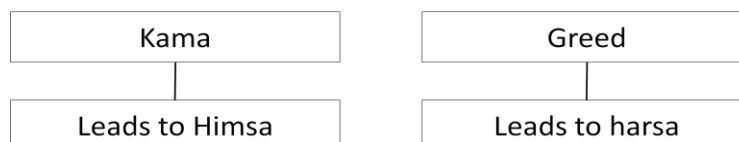
नीलादिकं चित्ररूपं मधुराम्लादिको रसः ॥५॥

The earth makes a characteristic rattling sound ; it is hard to the touch ; its variegated colours are blue, red and so forth ; it is sweet, sour and so forth in taste. [Chapter 2 – Verse 15]

- Tamo produce following thought pattern.
- Delusion, Laziness, Procrastination / Sleepy condition.
- 3 Gunas have positive role in spiritual purpose.
- Sleep important to Refresh + Nourish – physically / Mentally / Nourishment + / Rejuvenation.
- All 3 Gunas if property handled are blessing not a Danger.

Chapter 14 :

- Satwa / Rajas / Tamas – Guna prakirti Sambavam Nibadnanti Mahabaho ... Dehi ...
- How Gunas bind ? – Unfavourable Aspect.
- Satwa produces Punya – Golden Bondage - Punar Janma.
- Rajasic thoughts / Actions – produce papa –
- Kama – leads to Krodha / violence – leads to violence – Himsa = Kama leads to Greed; Value Compromise.
- Through Normal Earning Greed not Quenched.



- Therefore Papam.

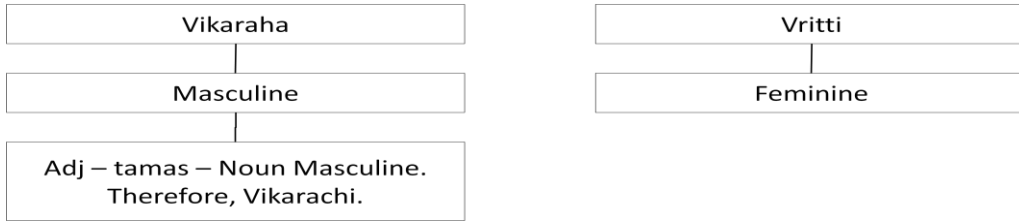
Verse 16 :

सुरभीतरगन्धौ द्वौ गुणाः सम्यग्विवेचिताः ।

श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणं चेन्द्रियपञ्चकम् ॥६॥

When tamas functions, neither merit nor demerit is produced, but life is wasted for nothing. Of the modifications of the mind that of I – Consciousness is the agent. In the practical world also we do the same. [Chapter 2 – Verse 16]

- Satwa - Golden Bondage
- Rajas – Iron / Silver – Karma.
- Tamas – No punyam / Papam.



- Wasting Wonderful Human life, Spending Life without any advantage – Exhaust parabdha.
- No Agami – liberation – Available, karma exhausted.

Tattwa Bodha :

- Sanchita brings next karma. Therefore, Use life properly – Do not Acquire fresh Punya – Papam.
- Jnanam only solution – Topic of Mind over.
- One who identifies with the mind + through mind – Sense organs + World is called Karta – Ahamkara / Chidabasa Reflected Consciousness / sentient principle which identifies with Body / Mind complex is called Ahamkara.
- This is Worldly Convention – Subject / individual / Jiva.

Lecture 24

LECTURE - 24

Verse 16 : Pancha Bhuta Viveka :

- Pancha Mukha Srishti Anantaram.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्वैक आहुसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत १

"In the beginning, my dear, this universe was Being (Sat) alone, one only without a second. Some say that in the beginning this was non-being (asat) alone, one only without a second; and from that non-being, being was born." [6 – 2 – 1]

- Before Srishti --- There alone was Brahman.
- Brahman – Revealed as ‘ Elements ’ – Sadvidya.
- Prakarana – Popularly Brahman Revealed as Consciousness.
- Sad eka Soumya idam Agre Asit – eka meva advitiyam.
- Before creation, entire Universe was in form of Non dual Brahman / Seed.
- Idam Shabdat Vanbayanam 2 -19 verse.
- This pronoun – used for what's available for objectification by our pramana – Pramana Vishaya ... Instrument of knowledge – Pratyakshita + Anumaka.
- 5 Elements / 5 Jnaneindriyas / 5 Karmaindriyas / 5 Jnana Indriya – Golakas / 5 Karma Indriya – Golakas.
- Butani / Indriyani / Golakani.
- Antar indriyam – Mind – Coordinator of 10 Sense Organs.
- Function of Mind = Co – ordination + Discrimination.
- Sense Organ - Presents Objects.
- Does not make value Judgement.
- Nose Reports Smell Non Judgemental presentation.
- Smell – Foul / Fragrant – Eat / Not eat – mind's job Antar indriyam – Makes Discrimination.
- Not Mano / Buddhi / Chitta / Ahamkara

Antar Indriyam.

- 3 Gunas – which influence thoughts of Antarindriyam.
- Sattva – Vritti – Shakti.
- Rajas – Vritti – Kama / Krodha.
- Tamas – Vritti – Tantra / Pramada.

16th Verse : Conclusion

- I – conciouness principle – Chidabasa principle identifies with Sense organs + Body + Mind and Claims. I am individual – Claims their functions as its own functions = Ahamkara.
- Ears listen ... Do Not say I am listening.
- I – Ahamkara who identifies with ears says I am listening.
- Walk – I identify – with whole body = Abimani.

Vivekhoodamani :

अत्राभिमानादहमित्यहंकृतिः ।

स्वार्थानुसन्धानगुणेन चित्तम् ॥ 94 ॥

atrābhimānādahamityahankṛtiḥ |

svārthānusandhānaguṇena cittam || 94||

The ego is so called by reason of its identification with the body as one's own self and chitta from its function of constantly illumining the things of its interest. [Verse 94]

- Atra Aham iti Abimanianat Aham kriti iti Bavati I am Doer
- Shastra – Classifying.

Verse 17 :

कर्णादिगोलकस्थं तच्छब्दादिग्राहकं क्रमात् ।

सौक्ष्म्यात्कार्यानुमेयं तत्प्रायो धावेद्बहिर्मुखम् ॥७॥

It is quite evident that the objects in which sound, touch etc., are clearly discernible are products of the five elements. With the help of scriptural texts and reasoning it can be conceived that even for the senses and the mind the subtle elements are the basis. [Chapter 2 – Verse 17]

- Body is made of 5 elements.
- Body occupies space, life Breath – 98.4°C = fire – maintained ever; even if outside it Goes up.
- Idam – Shape determined by water – 80%.
- Prithri – Solidity – over weight.
- Sense Organs – mind not Available for perception / intangible.

- Touching / Golakam – Not indriyam.
- IS mind + Sense organ – matter or not ?
- Is Mind conciousness?
- In Western system Mind taken as conciousness .
- Mind + Matter used.
- Conciousness + Matter used.
- Mind Over matter.
- Mind Sukshma = Sharira – born out of 5 Elements.
- Bautikam = Technical = material – born out of matter Butam.
- Matter – Butam.
- Material – Bautikam.
- Therefore, Does not have ‘ conciousness’ of its own.
- Mind inert by itself.
- If mind appears sentient, because of borrowed ‘ conciousness’ Mind does not have intrinsic ‘ conciousness’ – Whats proof to show mind is matter.
- For science – Easy.
- Mind= Brain = Sthula Shariram
- As per vedanta – Mind = Sukshma Shariram.
- Brain = Sthula Shariram .
- Mind is Bautikam – material

How you prove ?

- Not Available for Pratyaksham / Do not see.
- Require Shastra + Anumana W .r.t. tangible .
- Anna hi soumya manaha.
- Apomayam – hi soumya manaha.

- Tejomayi – vak Mind is product of prithvi.

Prana is product of water.



“ Primary.

Vak (Speech) is product Fire / Agni contributor”.

- Without food ... can survive – Without water cannot survive.
- Prana / Manaha / Vak – represent – Sukshma Shariram.
- Representing prithvi / Jalam / Agni Tatvam.
- Therefore , Bautikam – product of inner Matter = Shastra pramana.

Chandogya Upanishad : Logi – Yukti – 6 – 7 – 1 story :

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः पित्रापोमयः प्राणो
न पिबतो विच्छेत्स्यत इति १

"A person, my dear, consists of sixteen parts. Do not eat any food for fifteen days, but drink as much water as you like. Since the prana consists of water, it will not be cut off if you drink water." [6 – 7 – 1]

- Mind is functioning because of power of food.
- 15days without food – require water to survive.
- Uddalaka / to svetaketu.
- Mind Deteriates in fasting – cannot recollect Sama veda.
- Eat food – Mind Functions.
- Bio Chemicals – Therefore, change emotions / moods. Food / chemicals – influence mind.
- Therefore, Both belong to same category.

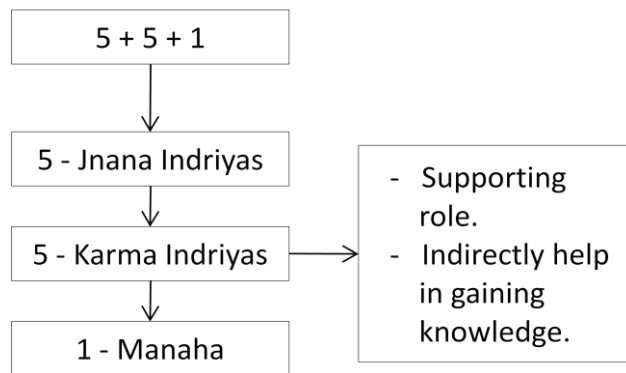
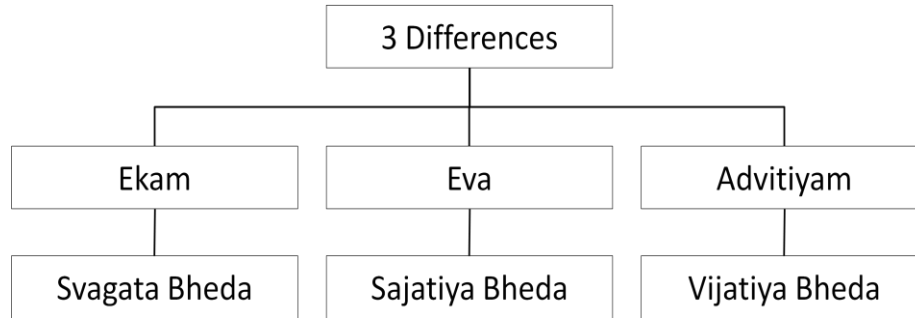
Anvaya	Vyatireka
- Anna Satve	- Mano Vyapara Satvam.
- Anna Abave	- Mano Vyapara Abava.

- Tasmaat Annamayam – Manaha Karanam same category.
- Cow / Dog ... attract their species.

- Material mind / object - influence each other .

Conclusion : Manaha Bautikam :

- Through logic / Yukti
- Entire Universe Known through Sense Organs



Lecture 25

LECTURE - 25

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्वैक आहुसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत १

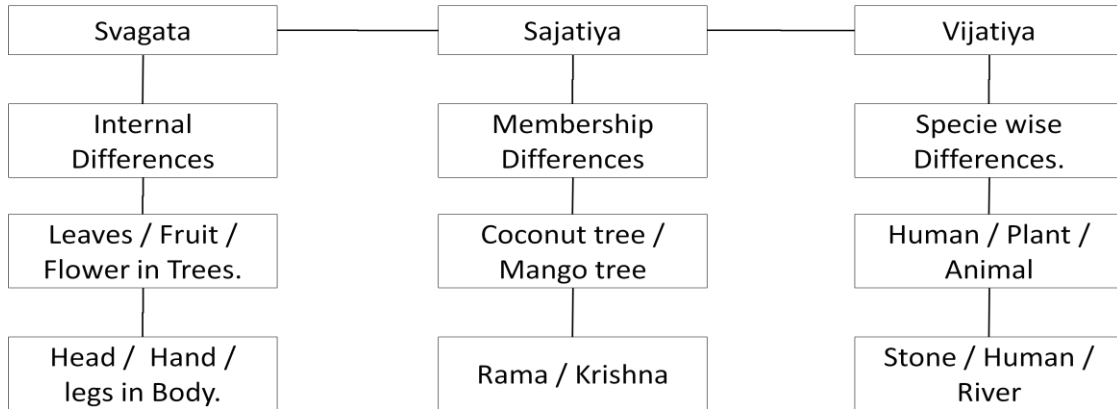
"In the beginning, my dear, this universe was Being (Sat) alone, one only without a second. Some say that in the beginning this was non-being (asat) alone, one only without a second; and from that non-being, being was born." [6 – 2 – 1]

- Agre – in the beginning / before creation Sad eva Asit – was existing as Sat.
- Ekam Eva Advitiyam = Verses 20 -25

↓ ↓

One Only Without second – non dual.

- 3 Words negate 3 form of differentiation with which every object in creation is associated Trivida Bheda Rahita = Brahman.



Old Notes :

- Sense Organs – called Pratyaksha Pramana Yuktya – logic – Anumana Pramana Shabda Pramana - Whatever
- Is objectified / Anatma Prapancha ---- Svarga Heaven cannot be known through Anumana / Pratyaksha but known through Shastra.
- Idam = This Jagat.

↓

Nirdeshya = Pratyaksha / Anumana / Shastra Vishaya Butam

↓

Referred to Chapter 6 – 2 -1 = Samastam jagat. Object

Verse – 19 :

इदं सर्वं पुरा सृष्टेरेकमेवाद्वितीयकम् ।
सदेवाऽऽसीन्नामरूपे नास्तमित्यारुणेर्वचः ॥१९॥

Before all this was created there was being alone, one only, without a second ; there was neither name nor form," so said Aruni. [Chapter 2 – Verse 19]

- Agre – in the beginning - / before creation World was there.
- We think Non existent thing is created.
- Existing thing already created
- Cook food – because of non existence of food.
- World existent in form of Brahman / pure Existent.
- Chair Existent in form of Wood.
- Ornament existent in form of Gold.
- Ekam – Evam Advitiya – “ Non dual / undifferentiated form “



- Put together = Undifferentiated.
- Brahman only was present
- Only mean = Nothing else was there.
- Rama only came = Nobody else Accompanied Rama.
- Anyam Vyavartaka Shabda.
- There was no Names + forms.
- After Srishti – Names / forms + Attributes wood before – carpenter adds shapes to wood.
- New shape = Desk / Diaz / Table / Chair.
- Before creation – Nama / Rupa Rahita Satwa.
- There = Pure Existence / In adulterated with Name + form.
- Now = Existence + Nama / Rupa
- Chair / Table is Nama / Rupa Existence

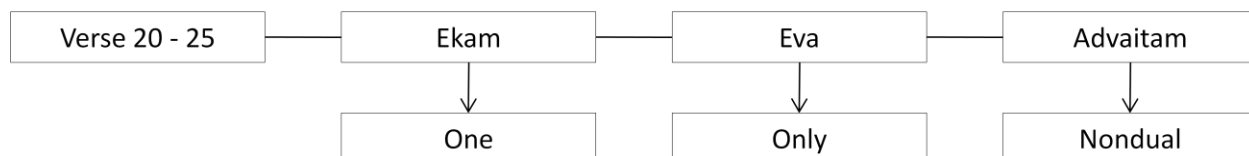
Verse – 20 :

वृक्षस्य स्वगतो भेदः पत्रपुष्पफलादिभिः ।

वृक्षान्तरात्सजातीयो विजातीयः शिलादितः ॥२०॥

Differences are of three kinds : The difference of a tree from its leaves, flowers, fruits etc., is the difference within an object. The difference of one tree from another tree is the difference between objects of the same class. The difference of a tree from a stone is the difference between objects of different classes. [Chapter 2 – Verse 20]

Idam : 2 - 19



- Naga pambu.
- In Brahman – 3 types of Differences possible.
- Upanishad : Wants to negate 3 types of Differences to Differentiate Undifferentiated Brahman.
- Svagata Bheda : Head / Hand / Legs – One Human

Different Tree – Leaves / Flowers / Fruits.

Sajatiya :

- Mango/ Coconut / Tamarind tree.
- All Member of Same Specie
- Man & Man , Plant & Plant. Antara = Another.

Vijatiya :

- 2 Members – 2 Species.
- Tree / Man / Stone / Book / Clip.
- Every object in creation has Bheda Trayam.
- Brahman / Sat Does not have Sajatiya / Vijatiya / Svagata Bheda.
- God + World – Vijatiya.



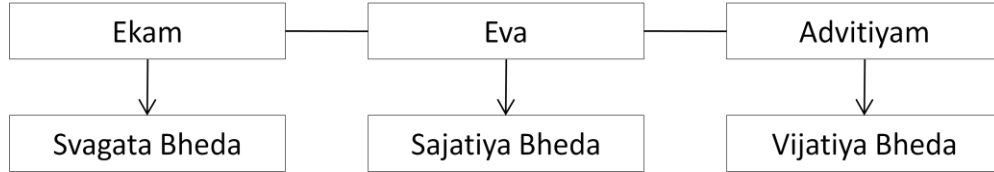
Has Hands / legs – Svagata.

Verse – 21 :

तथा सद्वस्तुनो भेदत्रयं प्राप्तं निवार्यते ।
ऐक्यावधारणद्वैतप्रतिषेधैस्त्रिभिः क्रमात् ॥२१॥

Similarly doubt may arise that the one and only reality (Sat or Brahman) may also have differences, So all the three kinds of differences, have been negated by the Sruti in three words denoting the oneness of Brahman, Its definiteness and rejection of duality respectively. [Chapter 2 – Verse 21]

Extrapolating Same Way :



- Sad Vastu – Bheda Rahita – Upanished brings out 3 Differences with tree Example .
- Before creation only Pure Existence was there free from internal Differences.
- Not Up / Down ---- No 2nd Sat.

Verse 22 :

सतो नावयवाः शंक्यास्तदंशस्यानिरूपणात् ।
नामरूपे न तस्यांशौ तयोरद्याप्यनुद्भवात् ॥२२॥

One cannot doubt that Brahman, the one and only reality, has no parts, for Its parts cannot be conceived of. Names and forms cannot be Its parts, for before creation they did not arise. [Chapter 2 – Verse 22]

- What is 'Existence' Without internal differences?
- No internal parts / No Evidence to prove internal Difference.

Why cannot you take Nama Rupa As part of Sat ?

- Before creation Nama Rupa has not originated.
- Therefore, Not Part of Sat.
- Sat does not have part / Svagata Bheda Rahita Nirvayatvam.

How do You know before creation Nama Rupa was not there ?

Verse – 23 :

नामरूपोद्भवस्यैव सृष्टित्वात्सृष्टितः पुरा ।
न तयोरुद्भवस्तस्मान्निरंशं सद्यथा वियत् ॥२३॥

As creation means the appearance of names and forms, they cannot exist before creation. Therefore like the akasa, Brahman is Partless (and there is no difference within It).
[Chapter 2 – Verse 23]

Definition of Creation :

- Nama Rupa Utpatti eva Srishti.
- When table is created by carpenter, What Carpenter brings about in bringing table Adds shape to Wood.
- Contribution of Carpenter not matter but Rupam.
- Before creation Nama Rupa Cannot be there.
- Nama Rupa Sahita Sat Available after creation Now.
- Therefore, Niramsham – partless Svagatabheda Rahitam.

How to Conceive Partless ?

- Viyat – Akasha – close to Brahman.
- Every Word invented corresponds to objects.
- Akasha Padartha – not emptiness – positive substance.
- 1st Element born out of Brahman.
- Svagata Bheda Rahita.
- No internal difference / parts.
- If space had parts, we could cut off like water / sand / etc & bring it home. Space can't be parted.
- Do Akasha upasana as preparation of Brahman Jnanam. God without Svagata Bheda.
- Virat Ishvara has Svagata Bheda.
- Taittiriya – Brighu Valli... Akasha Upasana Mahaan Bavati.
- If my mind is subtle enough to understand Akasha, I can grasp partless Existence / Conciousness.

Verse 24 :

सदन्तरं सजातीयं न वैलक्षण्यवर्जनात् ।

नामरूपोपाधिभेदं विना नैव सतो भिदा ॥२४॥

The difference between objects of the same class can have no reference to Sat, for nothing else exists. One object differs from another on account of its name and form, whereas Brahman is absolutely without name and form. [Chapter 2 – Verse 24]

Sajatiya Bheda Rahitatvam :

- Does existence have Sajatiya Bheda?
 - Tree can have Sajatiya bheda, because there is another tree / Desk /
 - Why no 2nd Existence... to count 2 existence, you will have to show differences between 2.
 - Big / small
One in Poona / Singapore
- } Place Attribute

Purva Pakshi :

- Question : Existence associated with clip – 1 Existence
Existence associated with watch – 1 Existence.
- Watch Existence not clip existence. Therefore Sajatiya Bheda.

Vidyaranya :

- Difference belongs to clip + watch. Size / Color / Weight / location / longevity / existence is one.
- Pot destroyed – Existence shifts from pot is to clay is / atom is.
- Isness survives after destruction of nama / rupa upadhi bheda.
- Pot space / room space / Brain space – one.
- Containers – upadhis different / many. Space – Ekam.
- Rupa = Karyam
- Mandukya Upanishad – Advaita Prakaranam.
- Nama / Rupa / Function differ from container to container but not space.
- Space has no plurality.
- Therefore Existence is without sajaitya Bheda.

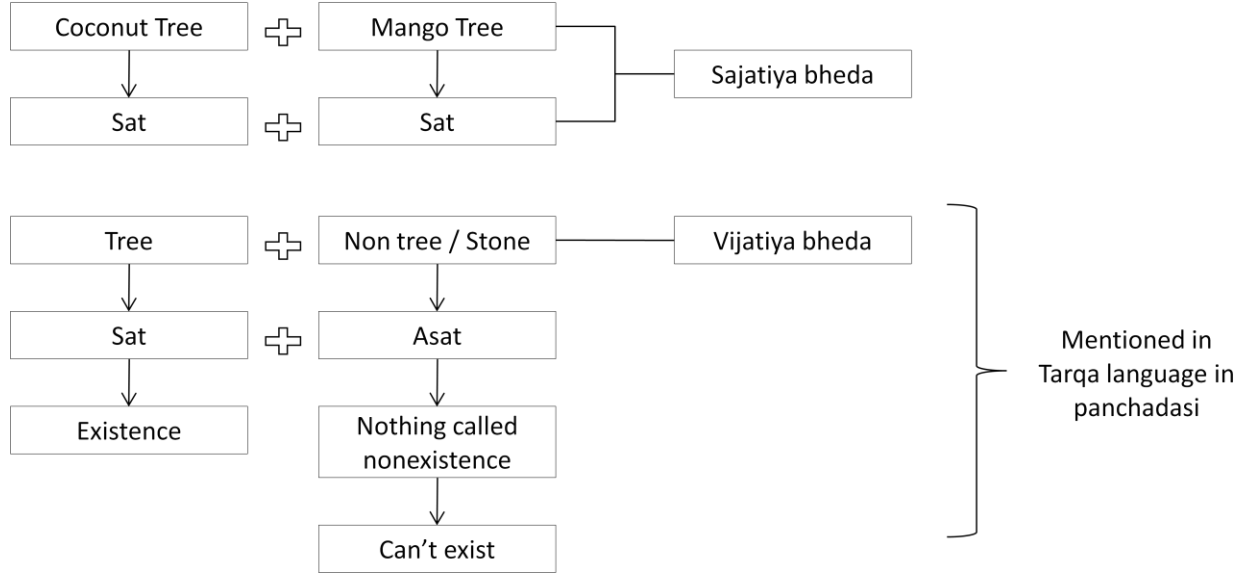
Verse 25 :

विजातीयमसत्तत्तु न खल्वस्तीति गम्यते ।

नास्यातः प्रतियोगित्वं विजातीयाद्भिदा कुतः ॥२५॥

And about non-existence : we cannot say that it (is something that) exists. So it cannot serve as a pratiyogin. If so, how can there be Vijatiya difference? [Chapter 2 – Verse 25]

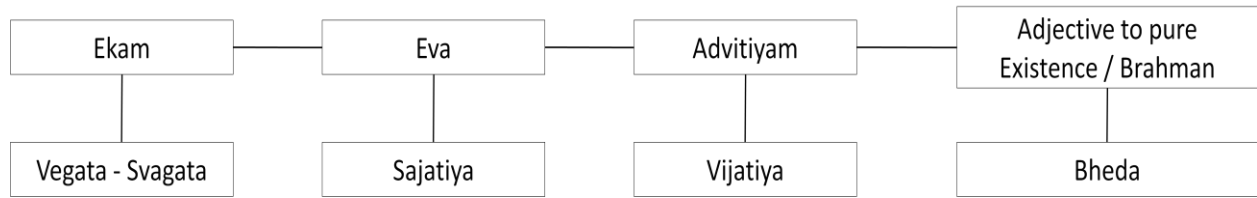
Vijatiya Bheda :



Lecture 26

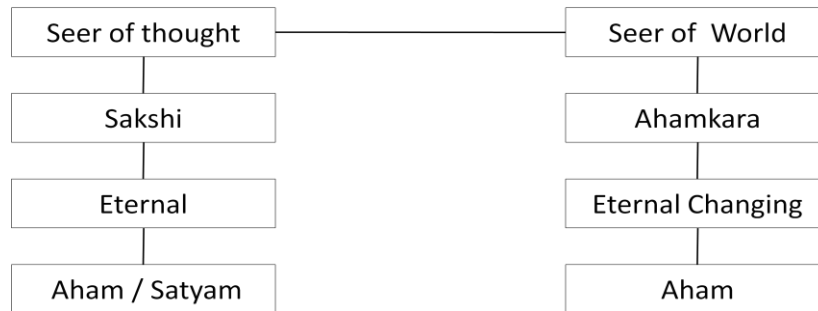
LECTURE - 26

Verse 25 :



- To talk of Bheda – require 2.
- Bheda is property in 2 things.
- Cow differ from Horse called Bheda Bati Yoga here – Reference Point.

Realisation :



- When you talk of Bheda Someone has to play Role of Bheda Pratiyogin.
- Some object function as Bheda Pratiyogin.
- If Sat has Vijatiya Bheda, You require Bheda Prati Yogi and it must be Asat non Existent.
- Tree – Non Tree.
- Existence – Non existence.
- Book – Non Book.
- Asat cannot function as Vijatiya pratiyogin.
- Since Asat does not exist it does not function as Vijatiya Bheda Prati Yogi.
- Bheda requires Prati Yogi
- Sat / Pure Existence – does not have S / S / V.
- Bheda and Ekam Eva Advitiyam.

Verse 26 : Diversion :

एकमेवाद्वितीयं सत्सिद्धमत्र तु केचन ।
विद्वत्ता असदेवेदं पुरासीऽऽदित्यवर्णयन् ॥२६॥

So it is established that Sat is one only without a second. But there are still some who get confused by texts and say that Asat (nothing) existed before creation. [Chapter 2– Verse 26]

Verse 26 – 35 :

- Asat- not covered till Verse 36.
- Shunya Vada Does not Accept Nirguna pure ‘ Existence’.
- Madhyatmika Buddhi = Shunya Vada = Nihilist.

Taittiriya Upanishad :

असद् वा इदमग्रासीत् । ततो वै सद्जायत ।
तदात्मानं स्वयमकुरुत । तस्मात् तत् सुकृतमुच्यत इति ।
यद् वै तत् सुकृतम् । रसो वै सः । रसं ह्येवायं लब्ध्वा
नन्दी भवति । को ह्येवान्यात् कः प्राण्यात् । यदेष
आकाश आनन्दो न स्यात् । एष ह्येवाऽनन्दयाति ।
यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष
एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति ।
तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ।

asadva idamagra asit.h . tato vai sadajayata .
tadatmana{m+} svayamakuruta .
tasmattatsukritamuchyata iti .

yadvai tat.h sukritam.h . raso vai sah .
rasa{m+} hyevayam labdhva.a.anandi bhavati . ko hyevanyatkah
pranyat.h . yadesha akasha anando na syat.h .
esha hyeva.a.anandayati .

yada hyevaisha etasminnadrishye.anatmye.anirukte.anilayane.abhayam
\medskip
pratishtham vindate . atha so.abhayam gato bhavati .
yada hyevaisha etasminnudaramantaram kurute .
atha tasya bhayam bhavati . tatveva bhayam vidusho.amanvanasya .
tadapyesha shloko bhavati .. 1.

In the beginning was verily this non-existent. From that was generated the existent. That made Its self by Itself. Therefore It is called Self-made. That one who is the self-made is verily the joy. Having attained this joy, (man) becomes blessed. Who would have lived and breathed, had not this sky of bliss existed I This verily It is that bestows bliss. When It finds in that invisible, unembodied, unpredicated, abodeless (Atman), the basis (of life) free from fear, then verily It transcends (all) fear. But when It makes (any) differentiation in It in the least degree, then for It, there is fear. For the unwise knower indeed, It is fear. There is the following verse about it. [II – 7 – 1]

- Before creation nothing was there – only Asat.
- Do not Accept Pure ‘ Existence’ because its not Available for transaction like pure ‘ Conciousness’.
- Turiyam / Avyavaharyam – Not Available for transaction.
- Pure Gold – Malleable – Cannot become Ring.
- Butter not available for transaction – Avyakta Rupa.
- Technically it Exists.
- Similarly pure Sat Exists Not Available for transaction.

- 26 -35 Madhyamika Refutation

Shunya Vada Refutation.

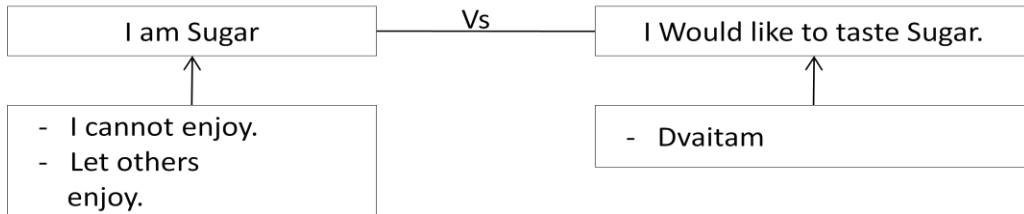
- Undifferentiated 'Existence' – established by Eka Meva Advitiyam But some philosophers confused.....
- They say this Universe was only Asat / Shunyam / non existent / Nothingness.

Verse 27 : Confused intellects :

मग्नस्याब्धौ यथाऽक्षाणि विह्वलानि तथाऽस्य धीः ।
अखण्डैकरसं श्रुत्वा निष्प्रचारा बिभेत्यतः ॥२७॥

As a man who has fallen into the sea is bewildered and loses the power of exercising his senses, so they too become afraid and nervous when they hear of the Reality as one only without parts. [Chapter 2 – Verse 27]

- Eyes see clear in Air but Dimly in Water – Refractive index of Water / Air different
- Normal intellect cannot comprehend pure E / Consciousness (5 points) Requires Shastra trained intellect Drishyate Sukshmaya Buddhi....
- Similarly intellect of Madhyama buddhist.
- Akhanda Eka Rasa = Pure E – Intellect Stupefied Devotees afraid of Nirguna Ishvara.
- **Advaita** : Ashabdam
- Drop ego / Not father.....



Verse 29: Gauda :

अस्पर्शयोगो नामैष दुर्दर्शः सर्वयोगिभिः ।
योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥२९॥

This identification with the ungrasped and ungraspable Reality is difficult to achieve. They are indeed seeing fear in the fearless. [Chapter 2 – Verse 29]

- Gudapada – 6AD - Maturity read to enjoy.
(Sadhana Chatushtaya Sampatti)
- Shankara – 8AD - Advaitam

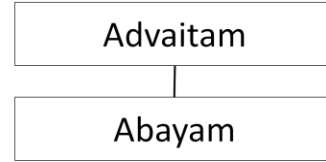
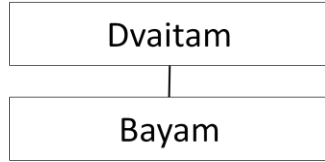
- Vidyanarany – 12AD - Demands Qualifications Karma Yoga/Upasana Yoga.
- For Majority – truth in comprehensible.
- Dvaita = Relativity - Within Relative, Absolute truth cannot be there.
- Nirvikalpam = knowledge of Divisionable pure Existence / Consciousness / Brahman.

Mandukya Upanishad :

आत्मा ह्याकाशवज्जीवैर्घटाकाशैरिवोदितः ।
घटादिवच्च संघातैर्जातावेतन्निदर्शनम् ॥ ३ ॥

Atman may be said to be similar to Akasa (ether) manifested in the forms of the Jivas (embodied selves) which may be compared to the ether enclosed in pots. Again, as pots, etc., are said to be produced from the Akasa (ether), similarly (gross) bodies are said to be evolved from the atman. This is the illustration of the manifestation (from Brahman, if any). [Chapter 3 – Verse 3]

- In Advaitam – relationship not possible Relationship requires 2.
- Normally security through Relationships, peace / Moral Support.
- Asparsha Yoga – In which all relationships Falsified Sparsha – Sambandha = untouchable.
- Yogaha = Teaching.

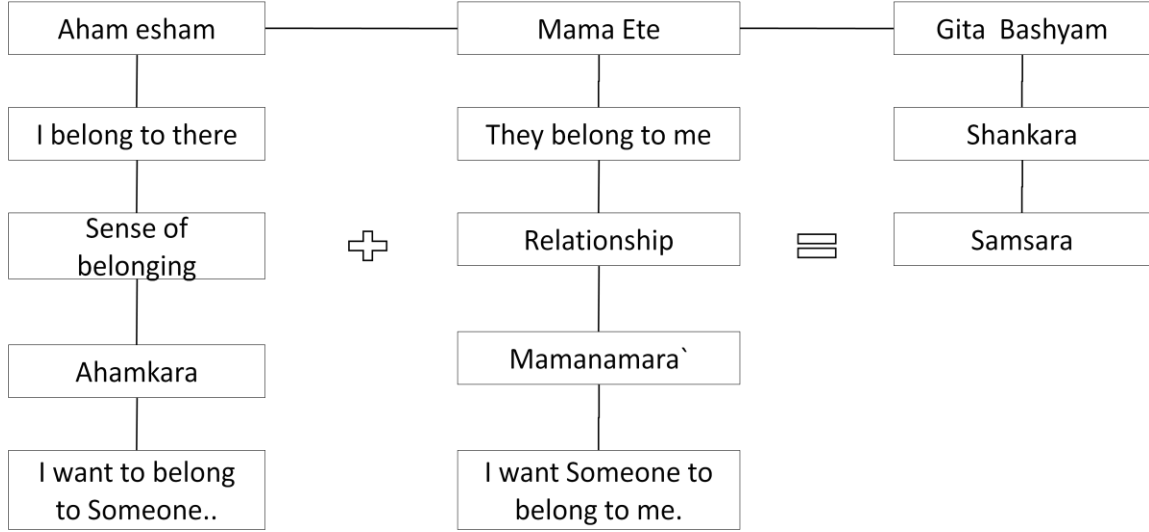


Lecture 27

LECTURE - 27

Verse 29:

Relationships Give Comfort :



Vedanta :

- Relations = Duality = Samsara.
- Dviti Atman Bayam Bavati.

Layman :

- Ses Opposite.
- Fearlessness / Security = Moksha.

Mandukya Upanishad :

सर्वाभिलाषविगतः सर्वचिन्तासमुत्थितः ।
सुप्रशान्तः सकृज्ज्योतिः समाधिरचलोऽभयः ॥ ३७ ॥

(This Atman is) beyond all expression by words beyond all acts of mind ; (it is) all peace, eternal effulgence free from activity and fear and attainable by concentrated understanding (of the Jiva).
[Chapter 3 – Verse 37]

- Big Delusion / Moha in ignorant.
- Source of fear See fearlessness.
- Source of Fearlessness See as Fear.
- Advaitam = Abaya Karanam. Layman sees as Baya Karana.
- Dvaitam = Baya karanam. Layman sees as Abaya Karana.

- Teaching of Relationlessness = Asparsha Yoga.
- Transcendence of Relationships = Samsara.
- No Sacred Relationships.
- Ishvara / Bakta / Guru – Sishya / Upasaka – Upasya

Vedantic Definition :

- Sacred Relationship – One which helps you go beyond all Relationships including Sacred relationships.
- Na Shastra Dasha Sloki – nirvana Dashakam – By Madhusudhana Saraswati author of Gita – Dhyana Slokam.
- Writes Commentary on 10 verses .
- No Sacred Relationship .
- In Advaita – No Relationship – Requires Maturity – (Sadhana Chatushtaya Sampatti).
- Moksha of Dvaitam – Have relationship.
- God in front – you in front.
- Immature = Sadhana Chatushtaya Sampatti – Rahitaha.
- Vividisha Sanyasa – Student.
- Student allowed to keep 3 Relations
- Guru / Ishvara / Shastra

Mandukya Upanishad :

अस्पर्शयोगो वै नाम दुर्दशः सर्वयोगिभिः ।
योगिनो विभ्रयति ह्यस्मादभये भयदर्शिनः ॥ ३९ ॥

This Yoga, which is hot in touch with anything, is hard to be attained by all Yogis (in general). the Yogis are afraid of it, for they see fear in it where there is really fearlessness. [Chapter 3 – Verse 39]

- Brahman = Abayam = Only Source of Security.

Verse 30 :

भगवत्पूज्यपादाश्च शुष्कतर्कपटूनमून् ।
आहुर्माध्यमिकान्भ्रान्तानचिन्त्येऽस्मिन्सदात्मनि ॥३०॥

The highly respected Bhagavatpada Sankara also refers to the Madhyamikas, experts in dry ratiocination (Contradicting the Vedic view), as confused regarding the self – existent Brahman who is beyond thought. [Chapter 2 – Verse 30]

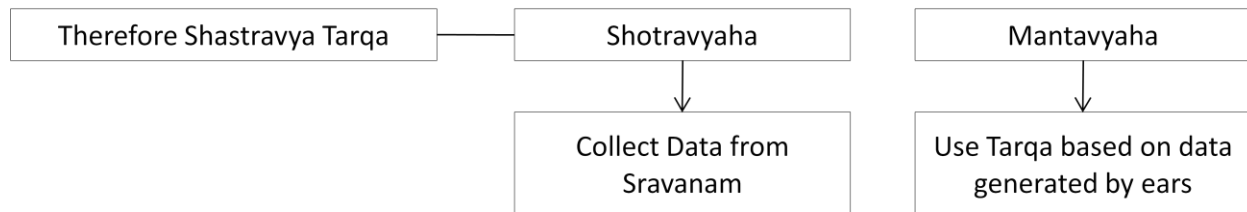
To See	Instrument	Buddhist
- Microbe	- Microscope	- Do not Accept Veda
- Star	- Telescope	- Practice : Values / Ethics / Compassion.
- Brahman	- Shastrascope	- Branthas – confused.

Hinduism :

- ‘ Knowledge of Truth ’ – Intellect cannot understand Pure ‘Existence’ .

Buddhist :

- Do not use appropriate instrument – Do not use Logic / reasoning with Shastra
- Unaided Tarqa - Useless.
- Reasoning / Logic Requires Data....
- Worldly things – is water in Moon ! Age of Mars.
- Collect data through Pratyaksha Pramana.
- Regular Tarqa to be used for Material knowledge = Laukika Tarqa.
- Perceptual data based Reasoning efficacious for Anatma Knowledge.
- For Atma jnana cannot go for perceptual Data.
- Atma – Not in Range of perception.`



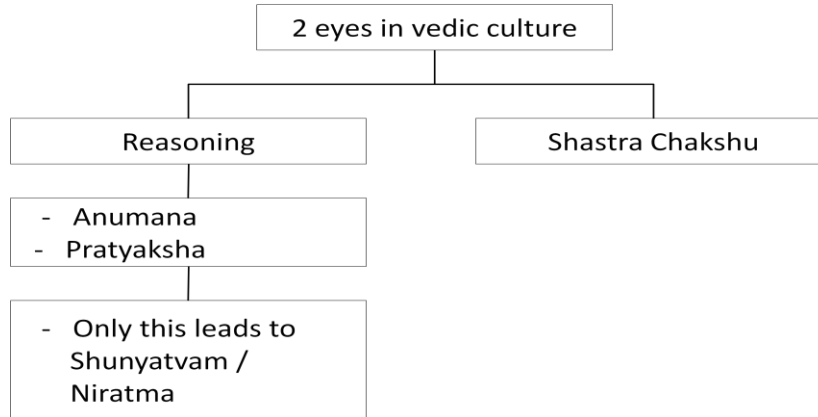
- Manjal = White like turmeric powder. (Don't know anything)
- Vedanta never scientific.
- Science based on Laukika Tarka.

Verse 31 :

अनादृत्य श्रुतिं मौख्यादिमे बौद्धास्तमस्विनः ।
आपेदिरे निरात्मत्वमनुमानैकचक्षुषः ॥३१॥

These Buddhists, merged in darkness, and seeing through the one eye of inference and neglecting the authority of the Veda, reached only the nothingness. [Chapter 2 – Verse1]

- Sureshvaracharya – scholar – Naishkarmya Siddhi prose + poetry mix – Chapter 3 – Verse 24 – Criticisess.
- Buddhists – with more tamo guna – pramana – delusion.
- Don't use sruti instrument / pramana. Buddhists – characterwise very good.
- Reject Guru + Shastra --- No Vidya vinaya – No Value for Sruti.
- Have ego deficiency.
- Rational – Believe only in reasoning.
- Faith = Irrational.
- Anumana eva chakshusha



- Where they should see pure Existence / Conciousness / God – wonderful existence, they saw nothingness.
- Neeti – Vairagya shatakam.

Verse 32 :

शून्यमासीदिति ब्रूषे सद्योगं वा सदात्मताम् ।
शून्यस्य न तु तद्युक्तमुभयं व्याहतत्वतः ॥३२॥

(We ask the Buddhists :) When you said, 'nothing existed' (in Sloka 26) did you mean it (nothing) was connected with existence (Sat) or if (nothing) was of the nature of existence? In either case its nothingness is contradicted. [Chapter 2 – Verse 32]

- Madhyamikas ignored Sruti – were sruti virodha upto verse 31.
- Logic / Yukti they didn't use properly.

Illogical Conclusion :

- Yukti Virodha – Sad Eva.. Before creation existence alone was there.
- Buddhi Shunyam alone was existence.
- Non existence alone was existing.
- Is verbal existence connected with nonexistence?
- Existence property of nonexistence noun – what is relationship.
- Is it property or nature of non – existence?



Svarupam

- Non existence can't have existence as property / nature.
- Because its contradiction – Shunyam not asit.
- Nothing is there / no one is there – contradiction.
- There will be no – one to say no-one is there. Therefore illogical.

Verse 33 :

न युक्तस्तमसा सूर्यो नापि चासौ तमोमयः ।
सच्छून्ययोर्विरोधित्वाच्छून्यमासीत्कथं वद ॥३३॥

The sun does not (have the attribute of darkness; nor is it itself of the nature of darkness. As existence and non-existence are similarly contradictory, (you cannot predicate something about nothing, something about nothing, so) how do you say 'nothing existed'? [Chapter 2 – Verse 33]

Na Yaiktat :

- Sunlight + Darkness – No relationship.
- Darkness not property or nature of sunlight.
- Sun never associated with darkness as its property or its nature.
- Sun has no darkness as its nature.
- It is neither guna or svarupam.
- Shouldn't be contradictory to each other.

- Similarly Sat + Shunyam – Virodhitat... Diagonally opposite.
- Asit + Asat
- How can you Say ?
- There was nothing before creation – doesn't stand to reasoning.

Verse 34 :

वियदादेर्नामरूपे मायया सुविकल्पिते ।

शून्यस्य नामरूपे च तथा चेज्जीव्यतां चिरम् ॥३४॥

(The buddhists retort) : (According to you Vedantins) The names and forms of akasa and other elements are conjured up by Maya in (or on) Sat, the existence or Reality. Similarly (according to us) they (names and forms) are illusively produced by Maya in (or on) non-existence, Asat. (Reply) : Our answer is, 'Maya you live long,' i.e. you have fallen into a logical trap. [Chapter 2 – Verse 34]

Madhyadhimikas counter question :

- Opposites can't join.
- After creation – Isness we experience is Brahman you declare.
- World associated with Existence + Conciousness – which belongs to Brahman.
- Here I see shabda / Sparsha / ... material – universal.
- Conciousness + Is... "Is" is Brahman.
- Experiencing in front is combination of world + Conciousness



Inert matter + Brahman.

Changeless	Changing
Chaitanyam	Jadam
Indivisible	Divisible
Nirvikara	Savikara

- World + Atma – can co –exist.
- Brahma sutra – Bashyam begins with this contradiction.

Purva Pakshi :

- Similarly Shunyam + Existence can be together even if opposites.

Lecture 28

LECTURE 28

Verse 34 :

- Pure existence was before origination, manifestation of creation.

Diversion : Verse 26 – 35

- Negates madhyamika.
- Buddhism – Nothing was there.

1) Arguments : Sruti Virodha

- Vedas alone have access to pure Existence – buddhist has pratyaksha + Anumana – Tarqa only in field of pure Existence.
- **Example :**
Eyes see in atmosphere but not under water.
- Eyes have intrinsic limitation. Therefore Sruti Virodha conclusion because of rejection of sruti pramanam.

2) Yukti Virodham :

- Shunyam eva Asit – was existent – before creation.
↓
Non-existence / nothingness / Abava.
- Exists – means existence of something.
- Nothing + existence can't go together.
- **Example :**
Sun + Darkness
Light + Darkness can never coexist – mutually contradictory.
- Shunyam Asit – Contradictory.
- Asat Asit.

Shunyavadins question :

- Vedantin : Accepts coexistence of Brahman + World.

- World + Brahman – Existent now



Experienced

Diagonally opposite

Brahman	World
- Chetanam (Sentient)	- Achetanam
- Nirvikara (Changeless)	- Savikara
- Nirvikalpam (Partless)	- Savikalpam with part
- Nirgunam – propertyless	- Sagunam

Accept co-existence

Imaginary Question of Pruva Pakshi :

- Similarly shunyam I sat coexist.

Answer :

- 2 things of opposite nature cannot exist if both belong to same order of reality = fundamental principal of vedanta.

Dream	Light
- Darkness	- Outside
Waking	Dream (Pratibasikam)
- Darkness (Dark room)	- Light can coexist

Can Coexist

Can Coexist

- Vyavaharika Satyam in room – Pratibasika Prakasha in Dream – can coexist.
- Similarly Vyavaharika Eating + dream hunger – coexist.

Fatness + Dream lean....

Brahman	World
- Satyam	- Satyam
- Dry sand	- Mirage water – wet
- Brahman Satyam	- Jagan Mithya
- Nirgunam – propertyless	- Sagunam

Coexist – 2 orders

- Name + form of universe – beginning with space is of nature of mithya – Vyavaharika satyam.. Lower order – compared to Brahman – Paramartikam.

- Maya kalpitam (Kala) = Mithya = lower order.

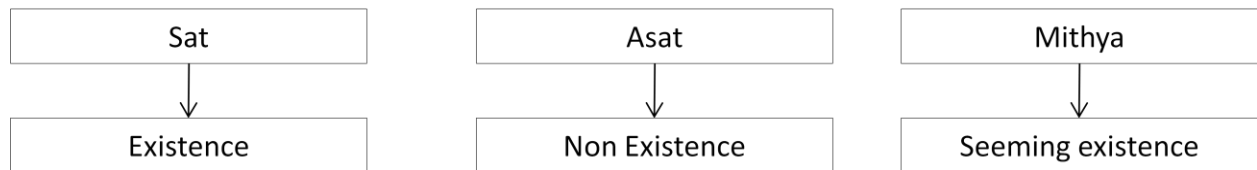
Shankara :

- Shunyam as mithya accept.
- Shunyam as total nothingness don't accept (Asat).

Technical doubt :

- What is different between Sat – Asat - Mithya

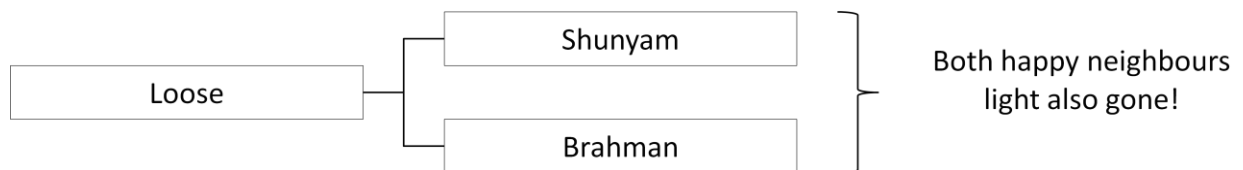
Sat	Asat	Mithya
- Pure Existence	- Pure non existence	- Neither pure non existence or pure existence. - Anirvachaniyam - Sat Asad Vilakshanam - Seemingly existent.



- Sat + Asat can never coexist.
- Diagonally opposite.
- Mithya + Sat can coexist. Because 2 orders of reality.
- If Shunyam is Mithya.. Nama Rupa, it can coexist with Sat.
- Shunya vadis don't accept mithyatvam.
- If Shunyam is also mithya, Nama Rupa then accept.

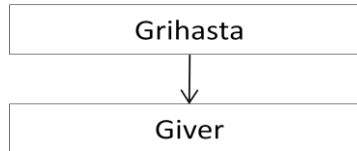
Purva Pakshi :

- Why Brahman – not mithya nama rupa?
- Sat also mithya. Sarvam mithya.... Brahman – Nama Rupa.



- Mithya is seemingly existent.

- Isness of land alone is borrowed & appearing as mirage water.
- Isness of waker alone is appearing as dream world.
- Mithya dream / Snake – borrowing Existence from rope / waker.
- If everything has borrowed existence, who lends?



- Vanasprastha
Brahmachari
Sanyasi } All borrowers of Purusha
- If world + Brahman – Mithya – who will lend existence.
- Lender of Existence is called Satyam / Adhisthtanam.
- Lender of existence is called Satyam / Adhishtanam.
- Lender of existence doesn't borrow existence.
- Therefore can't talk of mithya without Adhistanam. There must be one ultimate Adhistanam.
- Where does mithya world rest? Or Mithya Brahman rest?
- What is Adhistana of mithya world + Brahman?
- Adhishtanam = lender of existence.
- Mithya = Borrower of existence.

Purva Pakshi :

- Assume no lender of existence / no adhishtanam.
- Everything mithya = Everything borrows existence
= Lender must be there.
- Mithya vastu = Brahmaha – without lender of existence – never experienced.
- False dream – requires real waker.

False Snake – Requires real rope.

- Niradhishtana Brahmaha neiva Ikshyate.
- Mithya alone without satyam not possible. Brahman not Maya Kalpitam.

Verse 36 :

सदासीदिति शब्दार्थभेदे वैगुण्यमापतेत् ।

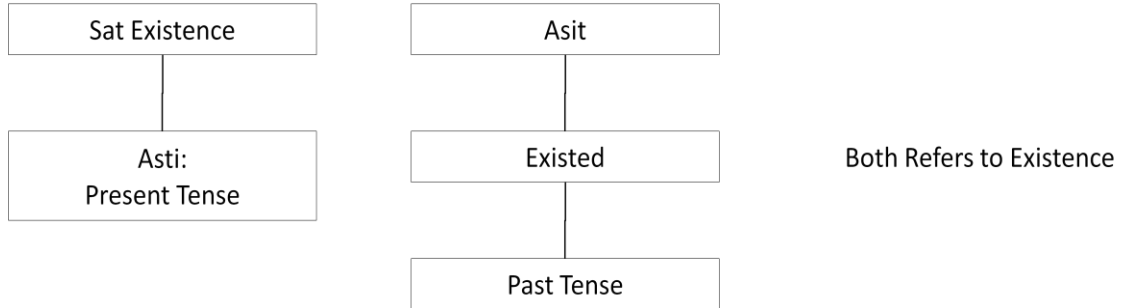
अभेदे पुनरुक्तिः स्यान्मैवं लोके तथेक्षणात् ॥३६॥

(The opponent says) : In the Vedic text Existence was (Sat Asat) if the two words mean differently then two separate things come in. If the words refer to the same thing, then there is tautology. (The Vedantin replies) : Not that, i.e., the two terms certainly refer to the same thing, but identical statements like this are seen in usage. [Chapter 2 – Verse 36]

- Shunya Vada Diversion over from Verse 26 – 36.

Now Asit :

- Sat / Eva / Agre / Idam Over.
- Verse 36 +37 = Objection.



- Existence Revealed by 2Words – Same or Different existences, Sat + Asit.
- Verb of being – reveal existence.
- There is a Clip – Present.
- There was a Clip – “Past “ in Time.
- There will be a Clip – Future.
- 2 Different = Duality – Dvaitam .
- Both same – Purarukti Dosha – 2 Words with same meaning.



a) If – Artha Bheda – Meanings Different.

2 Different Types of existences.

b) If Abeda : Same existence – Repetition Dosha.

Vidyaranya :

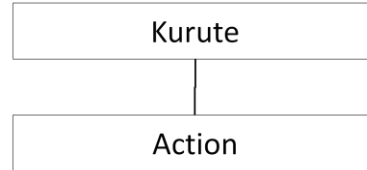
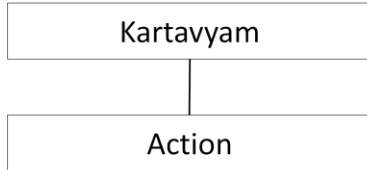
- Similar Expressions Seen in the World.
- Good Sadhu Sanyasi - Wears Kavi.
- Asadu / Pavam.
- Character Different
- Good / Noble – There is no Bad Sadhu.
- Go Behind Motive.

Verse 37 :

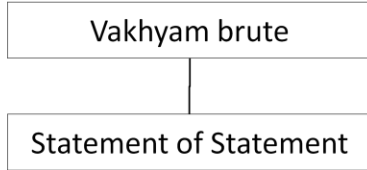
कर्तव्यं कुरुते वाक्यं ब्रूते धार्यस्य धारणाम् ।
इत्यादिवासनाविष्टं प्रत्यासीत्सदितीरणम् ॥३७॥

We all use the expressions, 'what has to be done has been done,' 'speech is spoken,' and A burden is borne. The Vedic text Existence was is meant for those whose minds are accustomed to such expressions. [Chapter 2 – Verse 37]

a)



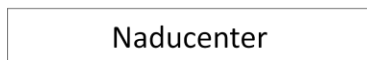
b)



c)



d)



e)



2nd Argument :

- Condition before Origination / Creation – Difficult to Conceptualise.

In Dvaitam :

- Language Possible before Time.
- Time before Time – Illogical

In Advaitam :

- Language breakdown state of Singularity / Ignorance – impossible to explain.
- Physical / Chemical Laws breakdown.

Lecture 29

LECTURE - 29

- Verse 36 + 37 – Asit
- Verse 38 + 39 – Agre.
- Existence Existed Refers to concept of existence.
- 2 Existences --- Not Ekam – Eva Advitiam of one Existence – Repetition.

Verse 37 :

- Same root – twice
 - Dru Dhatu
 - Vach – Dhatu – Vakhyam
 - Dru - Dhatu
- } Repeated

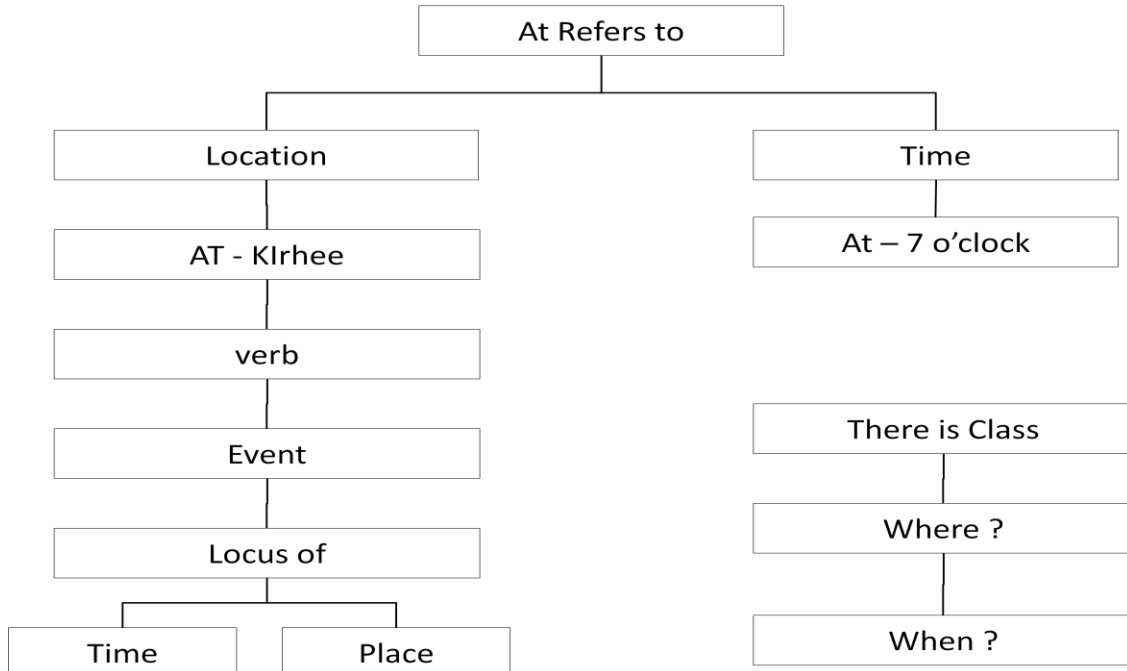
Verse 38 : Agre

कालाभावे पुरेत्युक्तिः कालवासनया युतम् ।
शिष्यं प्रत्येव तेनात्र द्वितीयं न हि शक्यते ॥३८॥

Such texts as 'Before creation' spoken in reference to Brahman who is timeless, are meant for beginners who are used to the idea of time. They do not imply the existence of duality. [Chapter 2 – Verse 38]

Agre :

- Before creation – when creation not originated and not Sat was there.



- Before / After in the beginning / end on Monday / During Week.



Kala Vachaka Shabda.....



Word which conveys presence of time.



Before creation Brahman + Kala was there.

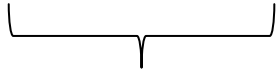
Purva Pakshi :

How non duality ?

- Brahman + Kala :



Substance / Concept / Action / Property.



2

Advaitam :

- Nothing other than Sad be there...
- No Desha / Kala / Guna / Karma....

Purva Pakshi :

How upanishad : Says Agre -1

- **Vidyaranya** : Desha / Kala Ateetam = Advaitam.
- **Therefore Really speaking** : Pura Should not be used because there is no kalam.
- **Why upanishad** : Uses Pura / Agre ? Because students mind soaked in Dvaitam....
- His mind centered on Time / Space / Events / Beginning / End / Former / Later
- Every thought we have is Dvaitam .

- Therefore, Advaitam inconceivable for Visishta Advaitam.
- Therefore, cannot Accept possibility of Advaitam.



- Therefore Upanishad introduces Advaitam in Students language of Dvaitam.
- Advaitam = Trans language.
- Yatho vacho Nivartante Adjective / verbs cannot be used.
- Location of Time / Space / verb Cannot be used .
- How can you construct sentence without subject / object.
- In Advaitam subject – object division is not there.
- Know – without knowing :
- Naham manya suvediti

Upanishad :

- Uses words w.r.t time because of students orientation.
- Agre = Pura.
- Real Guruvayurappan not in Guruvayur
- For Worship here.
- Students intellect soaked in kala Vasana.

Do not Ask :

- When Moksha It is going beyond time.
- Moksha = Kala Rahitatvam.
- Oxymoron – Contradiction
- Teacher will Teach when student will not ask when.
- Now = Location in Time A.
- Brahman = 1 Kalam = 2 – Is it not dvaitam.

Verse 39 :

चोद्यं वा परिहारो वा क्रियतां द्वैतभाषया ।
अद्वैतभाषया चोद्यं नास्ति नापि तदुत्तरम् ॥३९॥

Objections are raised and answered from the point of view of duality. From the stand point of pure non-duality neither questions nor answers are possible. [Chapter 2 – Verse 39]

- In Advaitam no verbal expressions possible. Sentence requires – Subject + Verb = Duality.
- Therefore, Upanishads Compromise little bit.
- Purva / Advaitam / Asit.
- Discussions / Questions / Doubts possible in Dvaita vyavahara not in Advaitam.
- Parihara = Answer – Chodyam = Question.
- Question + Answer in Field of Dvaitam only.
- In Advaitam, No Dvaitam / Visishta Advaitam.
- We are forced to use advaitam because of Dvaitam orientation in Vyavahara.
- Advaitam = Choiceless / Conflictless.
- Ramanaja / Madhavacharya not Agry.

2nd Answer :

- Sat Extended / compromised version cannot use Sat / Asit / Pura.... What can you use ... Mounam Vakyanam.
- Agree over in Verse 39.

Verse 40 – 46 :

तदा स्तिमितगम्भीरं न तेजो न तमस्ततम् ।
अनाख्यमनभिव्यक्तं सत्किंचिदवशिष्यते ॥४०॥

What remains after dissolution is an unmoving and ungraspable, unnamed and unnamable, unmanifest, indefinite something, beyond light and darkness, and all-pervading. [Chapter 2 – Verse 40]

Sat Significance :

What is nature of pure Existence ?

- **Yoga Vasishta** : Sat = Motionless / Achala Pratishtam profound , fathomless / Gambiram – here / Deep / unmeasurable

- Which mind cannot conceive – Achintyam.
- Not Light or Darkness ...
- Relative expressions – belong to Vyavahara / Apekshika Prapancha.
- Light opposed to darkness .
- Brahman – Neither opposed to light or Darkness.
- Prayaksha Pramana Vilakshanam.
- Aditya varanam Tamasat Parastat.
- Where is it Located ?
- All pervading.

Lecture 30

LECTURE 30

Verse 41 :

ननु भूम्यादिकं मा भूत्परमाण्वन्तनाशतः ।
कथं ते वियतोऽसत्त्वं बुद्धिमारोहतीति चेत् ॥४१॥

(Objection) : When the molecules of the four elements, earth, water, fire and air are dissolved, we may have an idea of the dissolution of those elements ; but how can our intellect grasp the dissolution of akasa which is not composed of molecules? Hence akasa is eternal. [Chapter 2 – Verse 41]

- Sat = Unique in Advaitam.
- Existence we experience as integral part of object. It is independent entity like conciousness.
- Existence / Conciousness – not part – product of body.
- Like sunlight pervades object but different, independent entity.
- Its proved by our experience because we always say clip is...
- In all experienced objects, there is uniform Adjective – man is / table is / Animal is / Clip is.... In all experienced objects, Yasyaiiva Sphuranam... Sad – atmakam kalpatam basate.

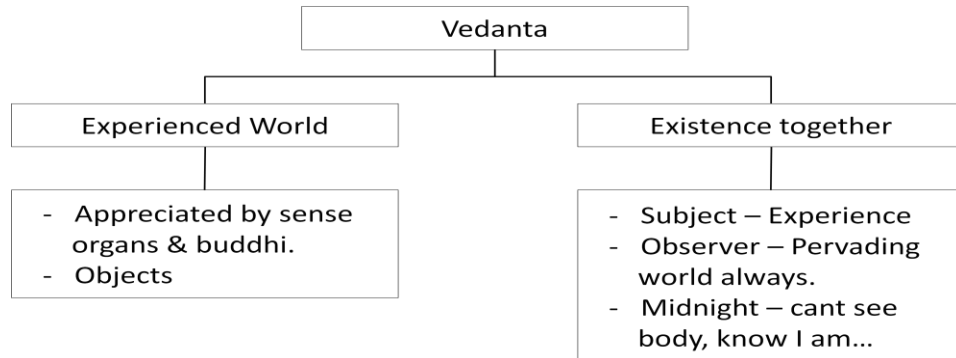
Dakshinamurthy Sloka :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]tmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Isness experienced along with the world.



- In experience, both are always together.
- Body bathed by Prakasha – formless light that pervades – experience body + light in the body together.
- Similarly experience body + existence.
- Learn to appreciate existence / Consciousness aspect also temporarily separating object.
- Appreciate formless light / space pervading room without mixing them with any object.
- Possible by sensitive subtle intellect.
- Existence / Space / light gets divided and localised only when associated with an object.
- Nama Rupa sahita Satta = Division + localisation.
- Nama Rupa Rahita Satta has no division / localisation.
- Appreciate that... this is crucial for realisation. Same argument for consciousness + Ananda....
- Existence = consciousness = Ananda.

Purva Pakshi :

- I can visualise destruction of everything. Space remains.
- How existence without Akasha?
- Existence without creation = everything resolved Vayu / Agni / Jalam / Prithvi.. Made of Paramanus combinations.
- Disintegration of Paramanus – ok – Break laddoo – Boondi = creation.
- Bagawan combines Boondi – both visible. When world reduced to Paramanus, Anus are Pratyaksha Agocharam.
- How to visualise destruction of Akasha.
- How can space be destroyed – its eternal?
- Assuming space destroyed, Abyupethya vada, for Neiyayika, space eternal.

Question 1 :

- How can I visualise pure existence without space... how can there be nonexistence of space.

Question 2 :

- How can intellect visualise – spaceless pure Existence?

Verse 42 : Answer to Neiyeyika

अत्यन्तं निर्जगद्व्योम यथा ते बुद्धिमाश्रितम् ।
तदैव सन्निराकाशं कुतो नाश्रयते मतिम् ॥४२॥

(Reply) : If your mind can conceive of the existence of akasa in the total absence of the (atomic) world (of names, forms and motions) why could we not conceive of Sat without akasa? [Chapter 2 – Verse 42]

Question 1 :

- Space is Nityam – how it can be destroyed?

Answer :

- Who says space is eternal...You are born into space.
- We human intellects can't know / visualise.
- Therefore go to shastra.
- Neiyika – accepts vedas.

Taittiriya Upanishad :

ओं । ब्रह्म विद्वाप्नोति परम् । तदेवाऽभ्युक्ता । सत्यं
ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान्कामान्सह । ब्रह्मणा विपश्चितेति ।
तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः ।
वायोरग्निः । अग्रेरापः । अद्भ्यः पृथिवी । पृथिव्या
ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा
श्वपुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः
पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा ।
तदप्येष इलोको भवति ।

Om! the knower of Brahman attains the Supreme. In reference to that the following is said : The real, the Concious, the Infinite is Brahman. He who knows that supreme Akasha as existing hidden in the heart realises all his desires along with the Omniscient Brahman. So, from this Atman has sprung ether and from Ether, Air ; from Air, Fire ; from fire, water ; from Water, Earth ; from Earth Vegetables ; from vegetables, food ; from food man. Thus man is constituted of the essence of food. This verily is his head, this is the right wing, this the left wing, this the trunk, and this is the tail and support. About this also there is the following verse. [2–1–1]

Mundak Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्जोतिरापः पृथिवी विश्वस्य धारिणी ॥३॥

etasmāj jāyate prāṇo manaḥ sarvendriyāṇi ca,
khaṁ vāyur jyotir āpaḥ pṛthivī viśvasya dhāriṇī.

From Him (Imperishable Brahman) are born the Prana, the mind, all the senses, ether, air, fire, water and also the earth the supporter of all. [2 – 1 – 3]

Kaivalya Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।
khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [Verse 15]

- Akasha = product... scientist agree.
- Before big bang, can't talk of space... Jatashi druvo mrityu... if origination / destruction, Akasha – Karyatvatu – Ghatavatu – pot born gone.

Neiyayika :

- Question : How can person visualise pure spacelike existence without objects.
- Counter Question : In your philosophy, space is eternal, at pralayam, worldless, objectless space will be there.
- If you can visualise objectless space, I can visualise spaceless Brahman / Existence / Conciousness.
- Nir Jagat Vyoma... worldless space.
- Prapancha Rahita Akasha... Atyantam.. Free from objects.

1st :

- Meditate upon god with forms intellect can imagine something with forms only... visualise devas with form.

2nd :

- Relatively formless.
- Shiva linga / Saligrama no eyes / face / ... not well defined snape.
- Sakara nirakara mishri tatvam.

3rd :

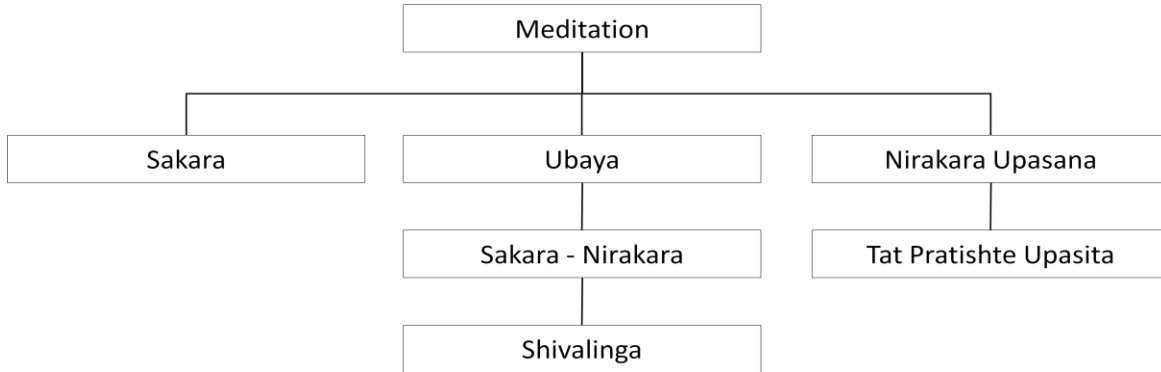
- Intellect sensitive / subtle... meditate on akasha tatvam... nataraja in chidambaram.
- Formless space = God.

Entrance test :

- God – formless / indivisible / all accommodative / unattached relationless like space = God.

5th :

- Pure existence = formless all pervading.
- Upasana – Meditation = Conciousness at 3 levels.



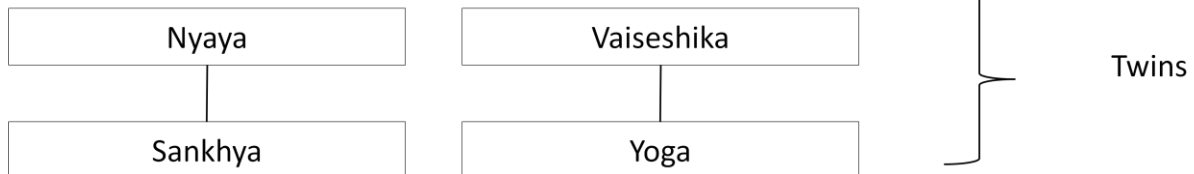
- Akasha upasana in brigu valli... Visualise to objectify pure object and space. Then formless / divisionless existence easy.
- Sat = Nirakasham – Akasha rahitam.
- Note Secret – Pure Existence = Pure Conciousness = observer = I – without Akasha... visualise....

Verse 43 :

निर्जगद्व्योम दृष्टं चेतप्रकाशतमसी विना ।

क्व दृष्टं किं च ते पक्षे न प्रत्यक्षं वियत्खलु ॥४३॥

If the opponent holds that akasa can be perceived in the absence of the rest of the world, we may ask : Where can it be seen except as light and darkness? (i.e. what you seem to perceive is not akasa but light and darkness). Besides, according to the opponent's view akasa cannot be perceived by the senses. [Chapter 2 – Verse 43]



Nyaya :

- Here I visualise space because its visible. Pure Existence invisible.
- I can see visible pure space.

Question :

- Eyes can never experience pure space we look up sky + see space...
- See space mixed with light or darkness.
- See sophadika space with prakasha light or Tamas Darkness.
- Eyes designed to see light or darkness – without them no space seen.
- In your philosophy, you made statement.
- Akasha = Apratyaksham.. Not chakshur vishaya...
- Eyes see only form / light / colors.
- Space has neither forms or color... can't be seen – not visible / perceptible.
- You conceive space – I conceive Brahman.

Verse 44 :

सद्वस्तु शुद्धं त्वस्माभिर्निश्चितैरनुभूयते ।
तूष्णीं स्थितौ न शून्यत्वं शून्यबुद्धेश्च वर्जनात् ॥४४॥

Brahman the pure existence (without any reference to the world) can be experienced without an iota of doubt, when all mentations cease. And what we experience is not nothing, for we are conscious of the perception of nothing. [Chapter 2 – Verse 44]

- Pure Existence can be comprehended not because of sruti but experience supports this conclusion.

During Sleep :

- We are in pure existence only.
- Very important proof for me.

Dhakshinamurthy Stotram :

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat
San-Maatrah Karanno[a-U]pasangharannato Yo(a-A]bhoot-Sussuptah Pumaan |
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 6]

- At sleep, Nama Rupa – panchabutas resolved, I continue to exist.
- Physical, emotional, intellectual – confused personality resolved.. I am as Pure Existence.... I happily go to sleep because I know I continue to exist... otherwise sleep will be maranam....
- I know I exist without any world... without space.. Without time...
- Timeless / spaceless / objectless... pure Existence.
- I experience in sleep... + in Daytime.
- When mind is silent at moments... no time / no division / no space.. There is pure existence.
- Therefore Comprehensible for us...
- Pure Existence = Vastu shudham = Ultimate reality.
- Ekam eva adviiyam = shudham one word.

What do we experience in Sleep?

- Resolved pramatas / Pramana / Prameya prakirti is resolved.
- And in dakshinamurthy stotram... Sruti proof.
- Existence – is not localised. When I am pramata, I am localised.
- In sleep, I am not pramata – knowers existence becomes unconditional... nirvikalpaka satta...
- How I experience? Doubtlessly experienced.
- After waking we say, I did not even know where I was – I slept like a log of wood... “Nischitayih”.
- Nishchayena – doubtlessly – experienced in Tushni sthithou... when mind is quiet for a moment.
- Wave subsides + Rises... Kala Kala... observe time gap.... When 1st wave subsided... 2nd wave not come.
- There is a silence between end of one wave + Rise of 2nd.... This is called tooshnim bhava.
- At moment of silence, we experience anubuyate....

Question :

- 242

Verse : 45

सद्बुद्धिरपि चेन्नास्ति माऽस्त्वस्य स्वप्रभत्वतः ।

निर्मनस्कत्वसाक्षित्वात्सन्मात्रं सुगमं नृणाम् ॥४५॥

(Objection :) the idea of existence is also absent in the state of quiescence. (Reply :) It does not matter. Brahman is self-revealing and the witness of the tranquil mind. It can be easily perceived by men inasmuch as it is the witness of the cessation of all mentations. [Chapter 2 – Verse 45]

- Sat Buddhi – Re Nasti....

Purva Pakshi :

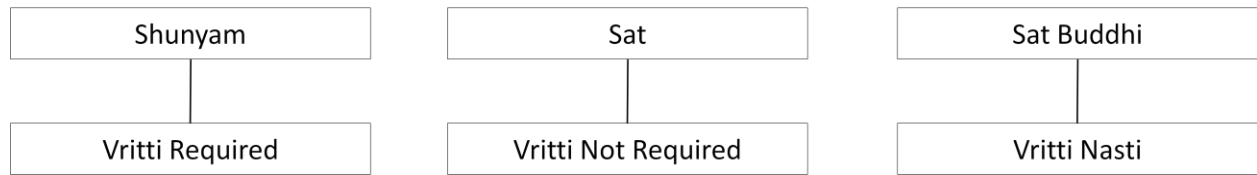
- You say No Shunya Uritti No Shunyam.
- Silence = Pure Existence.
- Nobody entertains pure Existence / Sat Vritti....
- Without Sat Vritti how you prove existence of Sat .

↑

- Thought / Cognition
- Vritti is pramanam to prove existence of anything.

Vidya :

- Everything else including Absence Shunyam ... requires thought process to prove its existence.
- There is one thing which does not require thought process to prove its existence
- That is pure Existence Which is self evident ' Conciousness '.
- Pure ' Existence' available during silence is self evident because pure ' Existence' is self effulgent – ' Conciousness'.
- To say I am – I do not require thought process.
- To prove my presence in the Room, Do not need thought
- Have you come to Class ?
- Let me think + say
- Do not require perceptual process to prove I am in class.



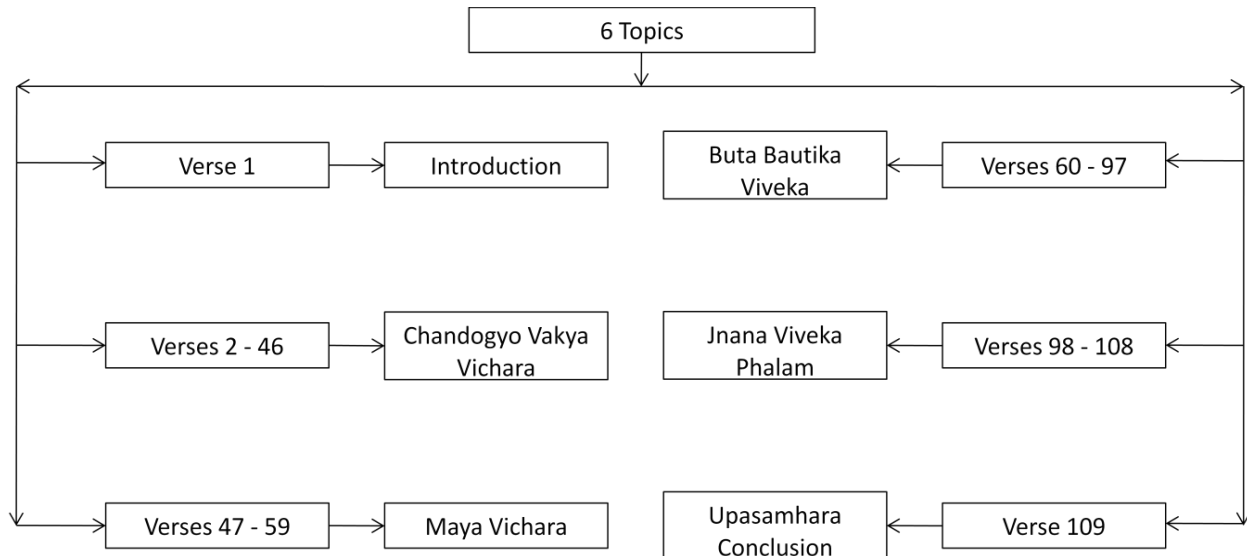
- Do not Require because it is svaprabavataha
- Pure Existence = Pure conciouness = Self evident = That alone illumines
Absence of thoughts.
- Therefore, comprehensible.

Summary

SUMMARY – CHAPTER 2

PANCHABUTA VIVEKA PRAKARANAM

109 VERSES



Chandogyo Upanishad - Chapter 6 – 2 – 1 :

- “Sad eva soumya idam Agre Asit Ekameva Advitiyam Brahman”.

1) Introduction : - Verse 1 :

- Brahman can be understood by Pancha Buta Viveka.

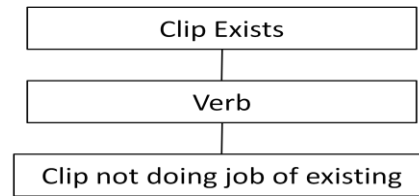
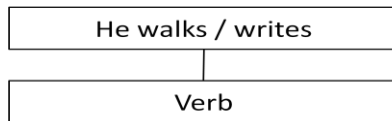
2) Chandogyo Vakya Vichara : Verse 2 – 46 :

- Sad eva soumya idam agre asit ekam eva advitiyam Brahman.
- Sat = Entity

2 Important Features :

1) Sat = Existence. We never analyse existence things.

- Consciousness studied – No one studies existence. Sankhya / Yoga / Purva Mimamsa / Nastikas.. Neglect don't deal.
- Buddhism / Nyaya Vaiseshika – Make superficial attempts – wrong conclusions.
- Is Existence substance by itself? Is it property / Action.



- Meditate on this.

What is existence? Most unique teaching.

- Not part / Product / Property of any substance / thing.
- Existence is independent entity pervades + lends Existence to objects / enlivens others.
- Existence – not limited by boundaries of objects. Like space – invisible / intangible.

Don't feel / touch space but understand space as positive entity and not vacuum or nothing.

Existence also is positive entity like space not tangible / Visible.

- Existence – continues to survive even when existing objects perish.
When pot is destroyed, 'Is' ness survives. Destroyed verb connected with only pot.

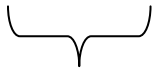
'Is' is not destroyed. Existence is Pure Consciousness.

Chandogyo Upanishad :

- Aitadmeya... Saha Atma Svataketu – Tat Tvam Asi – 9 times.
- Existence – converted to Consciousness
- Ekam Eva Advitiyam – One word.
- Existence doesn't have Sajatiya / Vijatiya / Svagata Bheda....
- Other than existence, nothing else is there. No 2nd existence and existence doesn't have parts. When parts negated, properly negated, property is part of a thing.
- Partless = Propertyless = Sat
- 1st Topic = Introduced by Vidyaranya... Non dual attributeless existence.

3rd Topic : Maya – Verse 47 – 59 :

- Confusing + Mind boggling.
- If Sad + Maya understood – Vedanta is over.



Abstract

- Many understand Brahman – Maya not clear.

Maya :

- We are experiencing a world.
- World is full of Sajatiya / Vijatiya / Svagata bheda – Visishtaha with division. Therefore it is clear world is different than 'Sat'.



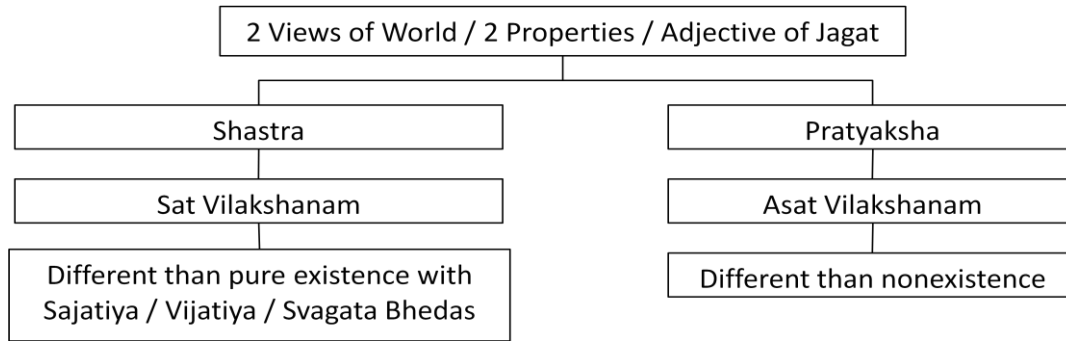
World has unique features :

Shastra Drishti

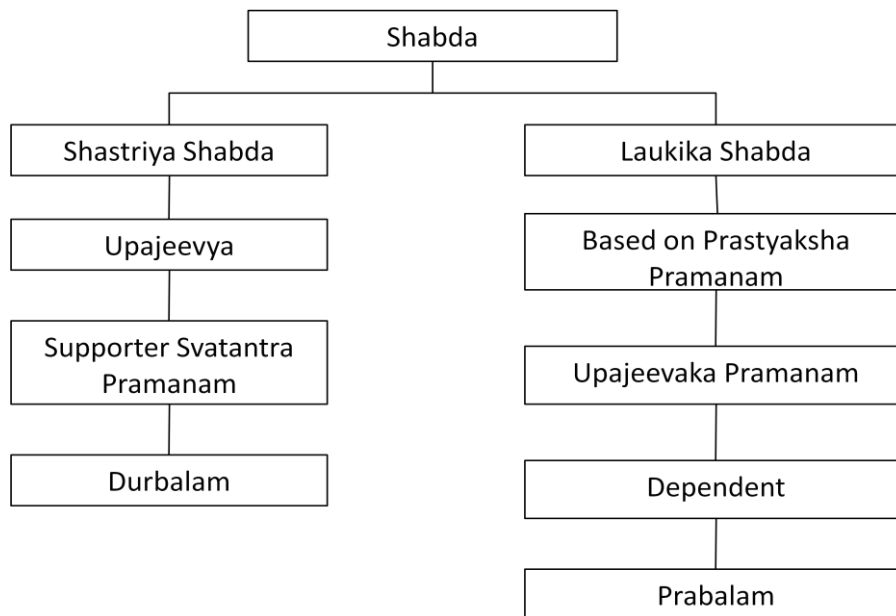
- 1) It is sad vilakshanam – different from 'SAT' existence.
 - Keeping Shastra in mind. Without shastra in mind – cant use sat vilakshana.
 - To know 'Sat' Vidya – Study Chandogyo Upanishad – Chapter 6.

2) Pratyaksha Drishti :

- We experience world – World is not non existent.
- My horn – Non-existent
- Flowers in sky – Non-existent Not experienced non existent – but world is experienced.
- Square Objects – Non-existent
- Cold Fire – Non-existent
- World is different than non existence. World is Asat Vilakshanam.



- 2 properties given by 2 Pramanas. Apply both pramana – Ubaya Pramana. You have a Samanvaya Drishti.
- One eye shastra - One eye pratyaksha
- One eye of waker - One eye of dreamer - Dream world different than waking world + experienced in dream.
- World is Sat / Asat Vilakshanam.
- Dream world is Asat Vilakshanam.
- Both equally powerful – Prabala / Durbala
- Pratyaksha – Prabala – independent pramanam.
- Anumana – Upamana / Arthapatti – are dependent Durbala Pramana.



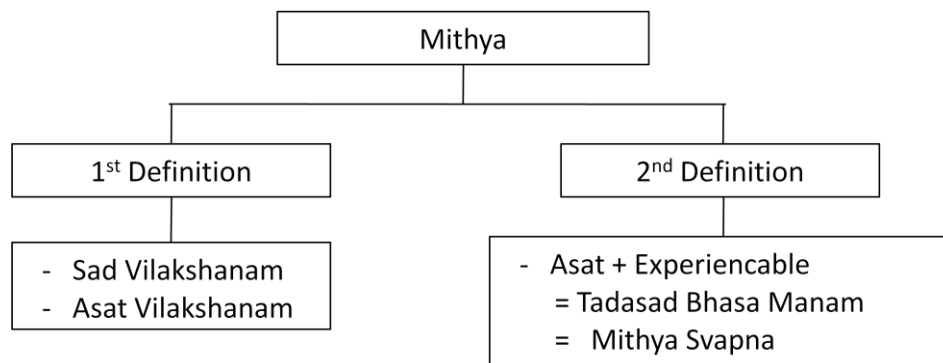
- Both do not have power to negate each other. Attribute of world. Shastra cant negate. Pratyaksham cant negate – Attributeless world.

- World has both attributes co-existing – both have valid tickets. Svatantra Pramana based attributes...
- World is unique category. Sat Vilakshanam – called mithya – based on shastra. Asat Vilakshanam based on Pratyaksha pramana – World comes under mithya. “Not nonexistent – but not pure existence but with attributes.”
- Vidyaranya puts in different form

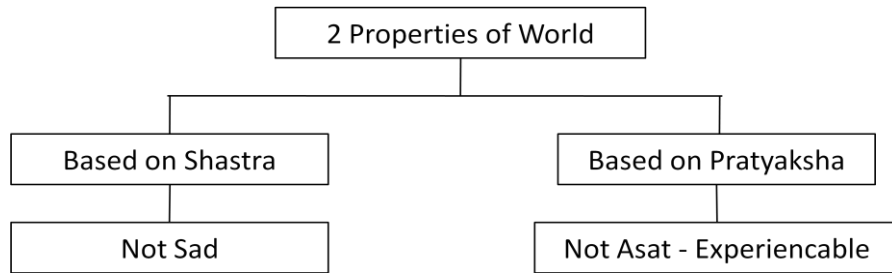
SHASTRA IN VIEW	PRATYAKSHA PRAMANA IN VIEW
- World is sad vilakshana	- Experiencable world
- He calls it “Asat”	- ‘Sat’ Property
	- What is experiencable Asat is called Mithya.

Rabbits horn	World
- Asat not experiencable	- Asat – Sat Vilakshanam keeping shastra in view
- Cant be called Mithya	
- It is Tuchham	

- Puchham = Tail
- Non-expeirencable = Asat

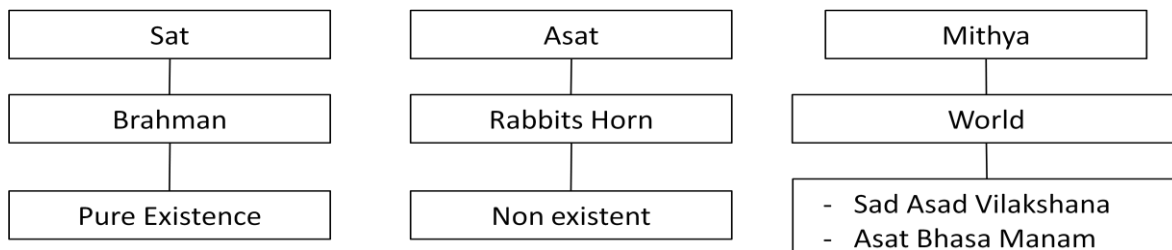


- Sad Asad Vilakshanam = Asad Bhasa Manam = Mithya.
- To understand Mithya you should understand 2 properties of world.

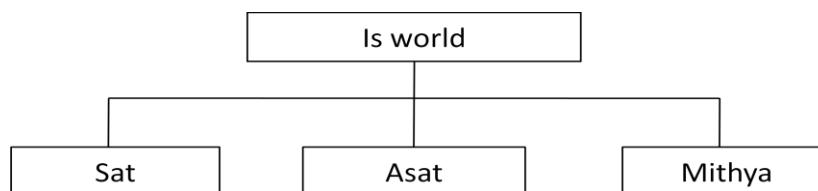


• **Combining 2 Properties :**

Sad Asad Vilakshanam – Neither non existent or purely existent without properties called Asad Bhasamanam = Mithya.



- Hot ice cream non experientable – Asat
 - Sat can never become Asat / Mithya
 - Asat can never become Sat / Mithya
 - Mithya can never become Sat / Asat
- } 3 Orders of reality
- No corridor by which one can become an other.
 - Bagawan cant bring this conversion. What happens to world before Srishti or Pralaya Kala?
 - This Srishti – end of previous Srishti.



- One cant become other.
- Before Srishti – World can be in different condition.
- Essential nature of Mithyatvam can never change.
- Form / configuration has Parinama. This Avastha undergoes change.

- Water all the time – Now Solid / Liquid / Gas. World existed before Srishti as Avyakta Rupena Mithya.
- **“Avyakta Mithya Prapancha is called Maya”. (Good Definition for Maya)**
- This prapancha before Srishti is Mithya.
- Sad – Asad Vilakshana – it was not manifest. Its unmanifest – Avyakta Mithya Prapancha = Maya.
- Maya / Prakirti / Avyakta / Pradhanam / Shanti in Panchadasi. All Same – Technical.
- Maya / Prakirti doesn't exist separate from Sat Brahman.

2 Reasons :

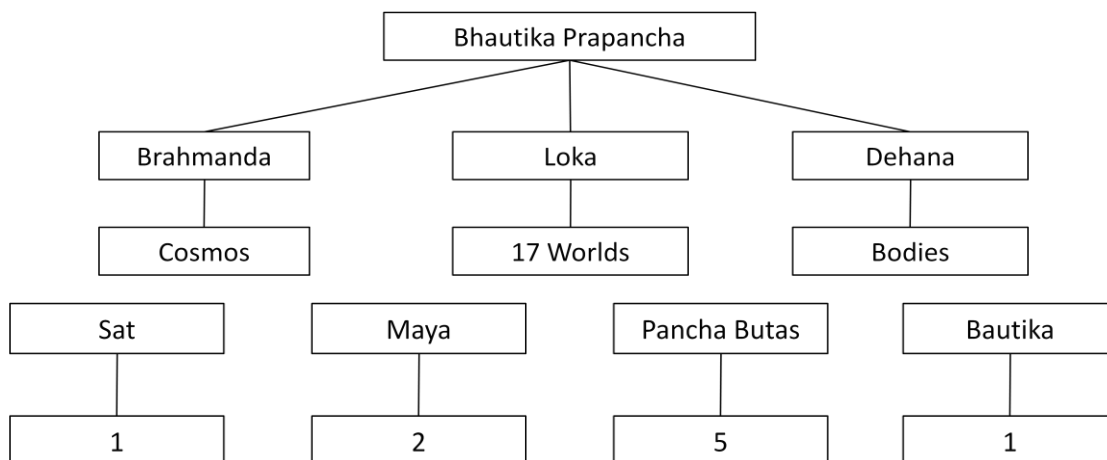
- 1) Sat is everywhere.
- 2) Mithya maya enjoys existence only by borrowing from sat Brahman.

It can never be away from lender. We change bank when we change residence.

- Power cant exist independently separate from powerful – walking / talking power with walker / Talker...
- Shakti not away / Separate from Saktimaan...

Verse 60 – 97 : 6 Items

- Created one after another from maya in potential form.
- Pancha Butani
- **6th : Bhautika Prapancha**



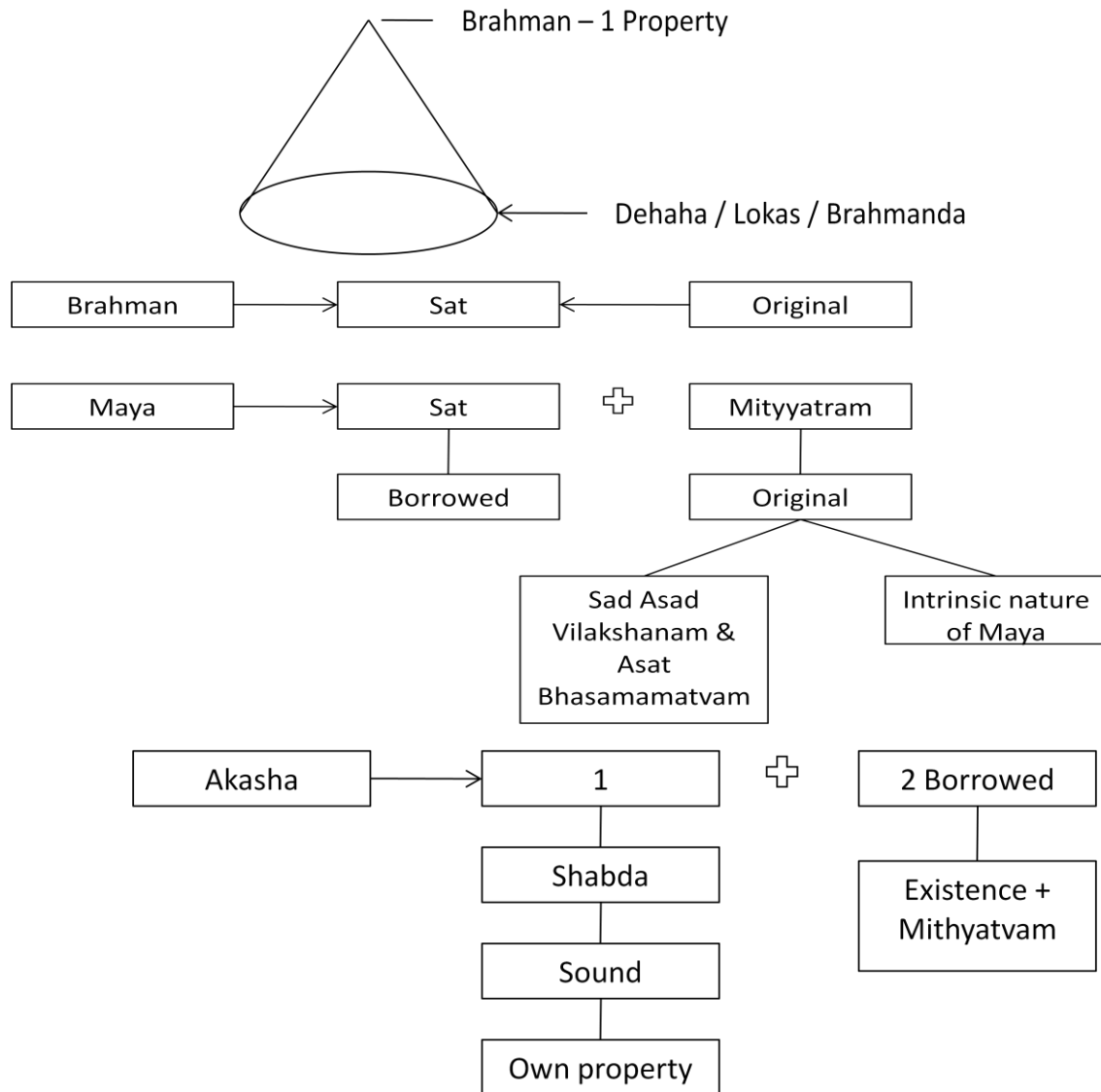
- Look at totality; each later one occupies $9/10^{\text{th}}$ of previous one.

Maya Occupies $9/10^{\text{th}}$ of Sat

Akasha – $9/10^{\text{th}}$ of Maya

Bautika Prapancha – $9/10^{\text{th}}$ of Akasha.

- Each lends property to next one.



- Vayu** : Sparsha + Shabda + Mithyatvam + Sat

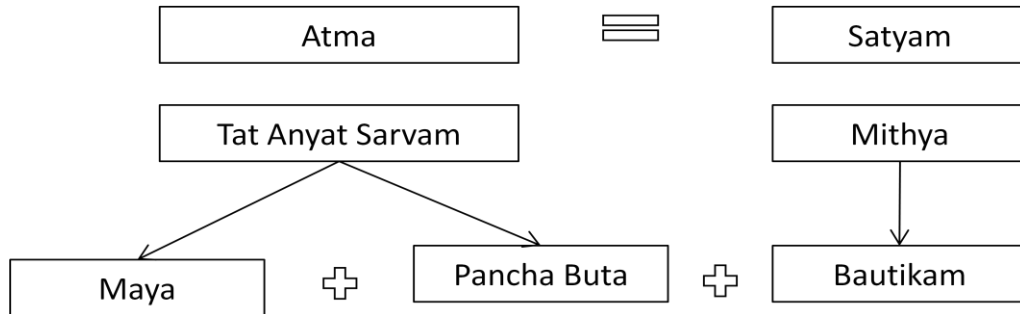


Borrowed

- Add properties to 8 items = Sat + Maya...

- Discover – 2 – 8... 7 items have 2 properties in common – Mithyatvam + Borrowed 'Existence'.
- Sarvam Brahma Binnam = Mithya

Tatwa Bodha :



- This vision is viveka drishti. Brahman alone satyam... All others – Mithya. Have got borrowed Conciousness / Existence. Intellectually understand – not physical job.

Verse 98 – 108 : Viveka Phalam

- World has 4 features.
- Experience / Division / function / Status.
- No difference in experience...
- Division / features continue.... Radical change in status.
- World is Mithya – having dependent existence. Brahman satyam – Jagan Mithya.
- What is Mithya cant be counted / given over importance. Avagnya – Neglecting not giving over importance. Don't get too much obsessed with world. Advaita Darshanam will give you jeevan Mukti.

Viveka Phalam : “Result of Viveka”

- Avanta Avagnya – Not being obsessed with world of 7 items – consequence – Jeevan mukti...
 - Sat Brahma = I – the chit.
 - Maya – to shariram is Mithya.
 - Aham Satyam – Jagan Mithya – How it gives freedom?

- Mithya cant do any harm to satyam. Mithya harms another Mithya.
- Dream knife will cut another dream cannot mithya shariram cant touch me sat / chit atma.
- Anything happens in the world – I am unaffected. Asangatva Drishti = Jeevan Mukti and will get videha mukti also.
- Dvaita Mithyatra Nishchaya = Jagan Mithyara Nishchaya.
- Atma Asangatva Nishchaya = Jeevan + videha Mukti.

Verse 109 : conclusion :

- Dvaita viveka gives liberation + includes bhaktikam also. Discussed in Chapter 2.
- Study again + again. “Mahaboota Viveka”